

THE CHINESE RECORDER

VOL. XLVIII.

MAY, 1917.

No. 5

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ENTRANCE TO CHIN TAN GORGE. UPPER YANGTSE RIVER.

Photo by R. J. DAVIDSON.

THE CHINESE RECORDER

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VOL. XLVIII

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Editorial

Russia. WHEN 120,000,000 people throw off their bonds and join the family of democracies, there is cause for jubilation to the world's ends. The Revolution in Russia promises to be as epoch-making as the French Revolution. The world-war added the last spike to the coffin of autocracy. A few years ago exeunt the Manchus, and now the Romanoffs. A Russian writer spoke of throwing a torch far into neighbouring nations, but perhaps China's torch landed in the midst of Russia herself. To some it may seem as if "the sun had fallen out of the sky," but as in the days of ancient Rome we seem to hear "the plunging of the nations in the night." Then the Northern Tribes were pushed forward by mysterious forces, but now we see Christianity in the fullness of time producing this which we now see and hear. It is the slow but never-ceasing impact of eternal truth.

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The Orthodox Greek Church.

IN the midst of the tossing waves of agitation has stood the Orthodox Greek Church, never changing since the last of the Seven Ecumenical Councils, taking no part in the life of the nation save as ministrant at the altars and persecutor of heretics. She was careless of the progress of science and theology, and as complete a specimen of arrested development as China herself before 1912. Will she still continue with the old ceremonies about

her and care for none of those things now going on around her? The temporal and spiritual powers were intertwined, like the elm and the vine in ancient Italy. When the elm is cut down, what will be the fate of the vine? Death, unless there be a resurrection. Let us pray for it. It is surely not impossible. In any event the old power to persecute Jews or Christians is gone for ever, and it may be that other forces long repressed may gather strength and we may see the Reformation of the 16th century, which never touched Russia, repeated amongst her millions in the 20th century. What possibilities if Russia should come to the help of the Lord against the mighty on the mission fields of the world! An eleventh hour worker she may be, but there are last that shall be first!

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The Jews. AND in this connection we might ask, And what of the Jews? There are said to be over six millions of them in Russia. Two hundred thousand of them were recently deported, carried away into exile under most trying circumstances, young and old, men and women, and left almost helpless and hopeless in a far away strange land. Their sufferings were intense and many have perished. Notwithstanding all this the Jew clings with a wonderful tenacity to Russia. Three hundred and fifty thousand of them are in the Russian army, Russian Jew fighting with intense hatred his brother Jew in the German army. Hundreds of them have received the coveted award for bravery, that of St. George's Cross. Probably half a million of them are fighting in the armies of the warring nations. A recent booklet, written by a Christian Jew, an editor of some note and pastor of a Jewish Christian church, has for its frontispiece a picture representing an aged Jew holding a terrestrial globe in his hands and searching the world round to see if there is a place where he might be welcome, but exclaiming, "A great universe, but no place for me." And yet they fill some of the most important positions, both in government and finance in the world to-day. The recent American Ambassador to Constantinople, who for a while was entrusted with the interests of eleven nations, and who exhibited extraordinary wisdom and ability, was a Jew, but one who offered to contribute, personally, one million dollars gold to help save the Armenian Christians from the hands of the cruel Turks.

The Jewish colonies in Palestine, upon which the hopes of so many of the Jews had been centered, have been practically erased from existence. The work of years of patient labor and the gifts of numberless Jews from all over the world in the endeavor to rehabilitate the Holy Land, have all been swept away as in a night. Not yet has been fulfilled the prophecy of Isaiah: "Behold, I will bring them from the north country, and gather them from the ends of the earth. . . . He that scattered Israel will gather him, as a shepherd doth his flock." It can only be when Jehovah leads them. Shall we not unite with the Psalmist: "Oh pray for the peace of Jerusalem. They shall prosper that love thee."

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Individual Evangelism. THE reports of the Evangelistic Week are demonstrating the power that lies dormant in very ordinary church-members. Some of the best evangelistic meetings ever held in some churches had not a single speaker or leader of distinction. Little groups of men and women visited their friends or relatives or acquaintances bringing to them the gospel message. With hearts already touched they gathered in large numbers to hear evangelistic appeals in the evenings. The warmth of the whole body of workers glowed through the meetings and acted as a contagion of love and good fellowship, thus opening the way for a revelation of the Redeemer's love. Some places were almost swamped with new enquirers.

The reaction on the church-members themselves has been most marked. They have tasted the joys of soul winning and been uplifted by success. There is now no difficulty in such places in organizing individual workers' bands. Bible classes and meetings for prayer have received new stimulus.

None of the great world movements have spread by other than individual work. Christianity had its great leaders but it spread by individual influence. Socialism at present does not depend for its growth on great speakers but on talks at meal hours and on the road home from work.

Another remarkable discovery has been that students, officials, and gentry can be reached by others than men of note. In one place the missionaries and Chinese leaders in preparing for meetings, invited the officials and gentry and merchant guilds to tea in small groups. They responded heartily to the

her and care for none of those things now going on around her? The temporal and spiritual powers were intertwined, like the elm and the vine in ancient Italy. When the elm is cut down, what will be the fate of the vine? Death, unless there be a resurrection. Let us pray for it. It is surely not impossible. In any event the old power to persecute Jews or Christians is gone for ever, and it may be that other forces long repressed may gather strength and we may see the Reformation of the 16th century, which never touched Russia, repeated amongst her millions in the 20th century. What possibilities if Russia should come to the help of the Lord against the mighty on the mission fields of the world! An eleventh hour worker she may be, but there are last that shall be first!

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good fellowship, and were willing to preside at the meetings. The military lent the musical bands to brighten the proceedings; and altogether, with the resources at hand, great meetings were held which roused up the whole neighbourhood. The speaking was thoroughly prepared for, and given with fire.

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The Chinese Church.

THE Chinese Church has certain problems in which finality has not yet been reached. One of these is apparently how to deal with polygamist converts. The practice of missions in China is by no means uniform, and the Chinese when left to themselves are rather apt to take the easy way and under certain conditions permit or condone the practice. The Catholic Church is very clear on the point, and in its Year Book just published calls attention to the wobbling of the Kiangsu Federation on this question. It is not within our province to dogmatize where churches differ, but one longs to see the Chinese Church place herself so fully under the Divine Spirit that one may cease to fear for her purity.

The matter of ancestor worship which is *causa causans* of polygamy appeared to have been decisively settled at the conference of 1890, but we hear that recently a paper on the subject was read by a Chinese who evidently favoured a different view from that of the foreign missionaries who assembled in 1890. The cult of the dead is treated in the Encyclopedia of Religion and Ethics under 25 heads for as many peoples. In this connection a study of ancestor worship amongst the Japanese and more especially the attitude of the Christian Church there to the practice is of paramount interest to the Church in China. Shinto appears in its earliest beginnings to have been nature worship with ancestor worship subordinate. But real ancestor worship became firmly established after the introduction of Chinese literature and civilization. Now-a-days the Japanese Government pronounces the Shinto rites to the dead to be civil and not religious, but no one can be deceived by such declarations. The number of Christians in public life is now so great that they find themselves in a dilemma. It may well be that similar temptations will come to Christian public men in China and the spirit of compromise must be zealously guarded against. The Church

in the early Roman Empire had to fight with the same cult. Her method was one of compromise. The worship of martyrs and saints was offered as a substitute, with results known to all. There are even signs that the Chinese Church is paying more attention to its God's acre, so as to remove the reproach that it has gone to the opposite extreme. Thus the Christians of Hangchow not only celebrated Easter by a united choral service, but on the Tuesday following made a Pilgrimage to the Emperor's Island in the West Lake where appropriate services were held in the open air. All such plans are worthy of the widest imitation.

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**To Our
Subscribers.**

ON account of the rise in the price of paper, as much as 100 per cent, and notwithstanding the fact that the price of subscription has been raised from \$3.50 to \$4.00 per annum, the RECORDER was run at a loss last year, and the proposed budget for the current year promises a further loss. Accordingly we should like to have a frank chat with our readers. The RECORDER has no subsidy or reserve funds to fall back upon, but is run entirely on the "self-supporting" basis, of which we hear so much in these days. The Editors and Editorial Board serve voluntarily, without any charge on the funds of the magazine. There are three ways in which the loss may be obviated:—(1) The price of subscription could be raised. This, however, might result in a falling off of subscribers, and so entail, not a gain, but a further loss. (2) The number of pages might be reduced. This we do not like to contemplate as the size of the magazine is no larger at present than it should be, it having already been reduced four pages from its size last year. A third method remains, that of a hearty and persistent effort on the part of our subscribers, each and every one, to increase our subscription list. A goodly number of new subscribers would turn the deficit into a surplus, which would be used solely to make the magazine more helpful and attractive. May we bespeak the hearty co-operation of all our supporters in searching out the non-subscribers in their region and getting them, if possible, to send in their names and the money? With a long pull and a strong pull and a pull all together, we shall be able to pass peacefully through these troublous times. Let each one do his part.

The Promotion of Intercession

FROM THE FIRST DAY THAT THOU DIDST SET THINE HEART TO UNDERSTAND,
AND TO CHASTEN THYSELF BEFORE THY GOD, THY WORDS WERE HEARD.

Dan. x:12.

"The Christian's God desires the welfare of all men everywhere; His love is boundless in extent and individual in application; His purpose of good sweeps through creation, comprehending every child of His and laboring for a transformed society on earth and in the heavens. Nothing that we ever dreamed of good for any man or for the race has touched the garment's hem of the good which He purposes and toward which He works. . . .

"Every dim and flickering desire our hearts ever have known for mankind's good has been lighted at the central fire of His eternal passion for the salvation of His children.

"The title of Dr. Mott's address, 'Intercession—the Primary Need,' is clearly a statement of fact. God wants men to lay hold on Him in inward prayer, aligning their dominant desires with His, until their intercession becomes the effective ally of His will. As in an irrigation system, with its many reticulated channels, the sluice gate would not plead with the reservoir to remember its forgotten power of doing good, but rather, feeling the urge of the ready water, would desire to be opened, that through it the waiting stream might find an entrance into all the fields and the will of the reservoir be done—so men should pray to God."

FOSDICK.

"The knowledge that his friends are praying for him is one of the finest and most empowering influences that can surround any man. For Peter to know that his Master was interceding for him was in itself what a source of sustenance and strength! They say that Luther, when he felt particularly strong, would exclaim, 'I feel as if I were being prayed for.' Melancthon here is typical, rejoicing over his accidental discovery that children were praying for the Reformation. Paul writes, 'Brethren, pray for us,' (I Thess. v:25); 'ye also helping together on our behalf by your supplication' (II Cor. 1:11); 'I beseech you, brethren, that ye strive together in your prayers to God for me' (Rom. xv:30)."

FOSDICK.

"I want to bring you a new spelling of the word *ask*, that is given to us by our Lord Jesus Christ. The new spelling is T-A-K-E.

"God came down Himself in the person of His Son. He was given mastery of the earth. 'All things have been delivered unto Me, of My Father.' He was the new Master. Yet He could hold His mastery only by obedience. And He obeyed, even unto death, yea the death of the Cross. And the title to the earth was confirmed to Him when He returned to His Father's presence. It was given to Him by the Father; it was held by Him through His obedience. And now He gives us the right to His victory—to take what rightly belongs to us."

Condensed from S. D. GORDON.

Contributed Articles

From the Sunset

L. NEWTON HAYES

EVER since I can remember, sunsets have had a fascination for me. I have always appreciated those marvellous color effects that one frequently enjoys in the Orient at the close of day. But I have been even more fully entranced by the speculation as to what lies beyond the setting sun than by the lavish display of the sunset itself. I wanted to go into the West and see for myself, and thus the upper waters of the Yangtze, the distant province of Szechwan, and the mountains of Thibet came to possess for me a mystic and powerful charm.

The absence on furlough of a fellow secretary from his post in Chengtu gave me my long-desired opportunity. On the 27th of October, 1915, I left Ichang—one thousand miles from the mouth of the Yangtze River—and started on a little steamer through the famous gorges which form the adamantine gateway to the West. I had always heard that the gorges near Ichang were beautiful, but I found them more than that. They are grand, awe-inspiring, sublime. I have been privileged to see a great deal of the beautiful in nature, but I have seen nothing to equal what I saw during the twenty-four hours of travel up the tortuous and dangerous channel of the mad-whirling Yangtze where it carves its way through the Ichang mountains. All the marvellous beauties which have appealed to me in the scenery of Japan, Hawaii, the Rockies, the Catskills, and the Pocano and Blue Ridge mountains thrown into one great valley would not equal the display which I witnessed in those two days.

Immediately after leaving Ichang, I found that the course of the river leads through several huge canyons where the cliffs rise almost perpendicularly from the water's edge, sometimes to the height of three, four, and five hundred feet, while the higher mountains, a little distance back (that effectively hemmed us in from the outside world), reach, in some cases,

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

altitudes of 2,500 and 3,000 feet. These lofty peaks assume the shape of great turrets, towers, and cathedrals and are painted in some of the loveliest shades of yellow and gray and are outlined in as many tints of green. In these giant abysses one feels a distinct sense of awe and of insignificance as one appreciates in a new way the majesty of seemingly infinite proportions; rocky walls which appear to touch the sky above—and unfathomed depths beneath.

Throughout the extent of the gorges we found the mountaineers living in picturesque dwellings which not merely suggested the chalets of Switzerland, but seemed to be those quaint structures themselves transplanted to these wonderful mountain sides. The projecting roofs, the little windows, the quaint balconies, and the eyrie location of these buildings gave many valleys the only touch necessary to remind one of the Alps. Successively, as our staunch little steamer puffed up the rapid current, there opened to us on either side glimpses of broad valleys or steep-sided canyons which led back into the higher reaches rich in picturesque suggestiveness.

One of the most charming sights was the frequent vision of waterfalls which burst into view below lofty peaks or down at the water's edge. Some of these were as unique as they were beautiful. In one valley I counted as many as twenty successive descents in one series of falls, over a depth of perhaps three hundred feet. Wherever these falls were seen, whether bubbling as cascades from under great ledges of limestone, or appearing as slender ribbons of water high over some cliff, they were invariably the center of charm of some most fascinating view. In a number of cases we were close enough to the banks and the falls to recognize the delicate fern foliage near the rushing waters to be that of the elusive maiden hair.

One of the richest charms of the gorges lies in the luxuriance of the foliage. Coniferous as well as deciduous trees and shrubs grow in rich abundance. Long graceful bamboo plumes blend in color with the tropical green of fruit-laden orange and lemon trees, adding beauty to the scene.

I believe if I was impressed by any one thing more than by another, next to the marvellous grandeur of the scenery, it was by its splendid variety. There was not a moment of monotony in all the two days. Even the geological contour and the rock formations with their constantly varying types

were in themselves quite sufficient to interest the most indifferent observer. Almost every unusual form of mountain structure with which I am familiar, including the fantastic buttes of Montana, the cathedral spires of Colorado and the castellated peaks of Nevada, found its correspondent here. In variety of formation, great granite precipices gave way to sandstone ledges, limestone cliffs, and shale embankments, and between these characteristic formations were a hundred and one varieties of aqueous and igneous types.

The color effects of the canyons made impressions which will always remain. From earliest morning hours, when the mountain mists were just rising clear of the highest peaks until evening when the sunset fires threw their last reflections far into the gathering shadows of the mighty gorges, the views which presented themselves were such as could only inspire the deepest appreciation of every soul on board. Grand, glorious, and sublime are words which for me will ever in the future have a new significance since my trip through the wonderful Yangtze gorges.

After emerging from the Titanic Chasm the river's course led us through a great valley whose sides are less precipitous and farther removed from the water's edge. While the landscape was less grand and inspiring it was full of interest and constantly challenged the attention of all on board.

Every five or six hours of travel brought us to some dangerous rapid in the river which could tell the tale of a toll of hundreds, and doubtless of thousands of craft crushed in its cruel, rocky jaws, and probably an equal number of lives swallowed up beneath the terrible whirlpools and the boiling caldrons of foam that have for centuries lured on the brave little craft and their freight to destruction. I speak of the craft that ply this portion of the river as little. They seem small down upon the surface of the river, at the bottom of the great gorges. They seem like specks in comparison with the height of the lofty banks of the river, but in fact they average about seventy feet in length and carry from thirty to forty coolies, who man the powerful sweeps or laboriously tow the heavy boats by means of bamboo hawsers half a mile or more in length.

Our party was fortunate at the rapids. We had no accident, but at one point we narrowly escaped disaster. I wish I had space to tell in detail of the throbbing engine,

working at capacity pressure with long sheets of flame pouring from the funnel, of the yelling natives along the shore, of the frightened passengers and of the excited captain and pilot who realized at the crest of the worst rapid that we were face to face with death in the conflict of steam against current.

For fifteen minutes we were held in suspense, and it seemed as if the rocks below were hungrily awaiting our failure to make the ascent. Finally a steel hawser from the shore landed on our prow and, with the aid of a powerful steam winch up forward, we were painfully drawn up into the quieter waters above. It is needless to say that all on board experienced a feeling of relief on knowing that we were once more in a zone of safety. It is estimated that one in every ten boats that attempt to navigate these rapids meets its doom upon the rocks. A knowledge of these figures made my relief the more intense when I realized that we had cheated the rocks of another victim.

The upper waters of the Yangtze are so treacherous that boats never travel after dark but anchor at sunset in the back waters of some quiet bend. The last night that we spent on the river brought real excitement. I stood at dusk near the captain on the little bridge, and, just after the steamer had been securely fastened for the night, a man sprang over the rail and excitedly whispered to the captain that a band of two thousand robbers was encamped near a little village two and one-half miles back from the opposite bank. The news spread like wildfire among the passengers and soon all was excitement. Few ate supper that night. If the robbers should come to know that we were anchored at that spot they would surely visit us. So everyone took from trunks and suitcases and parcels their possessions which they considered of the most value and hid these in places about the cabins where they thought the robbers would be the least likely to look, thus hoping, in the event of attack, to save something. Meanwhile the captain ordered the engine fires to be banked and the engineers to be ready to start on five minutes' notice. The crew was divided so that there would be four men on watch all through the night—two in front and two at the stern. The three foreign passengers decided to help watch. We tossed a coin to decide the hours of our individual vigils. To my lot fell the hours from twelve to three—the period in which the captain said that we would be attacked, if at all. That was

the tensest night that I have spent in many a month. I shall never forget how I walked up and down the narrow deck space on the starboard side of the boat—the side towards the open river—with my eyes fastened on the dark waters and the darker outlines of the shore beyond. Four times during my watch we were startled by rifle shots that echoed ominously from the distant banks. Believing that these were fired by the approaching robbers, the sailors on guard roused the rest of the crew and most of the passengers, but each time the excitement died down into silence.

I shall not soon forget the relief experienced when, at one o'clock, the moon began to break clear of the low bank of clouds and we had light sufficient to distinguish the rocks out in the river. From time to time lights appeared along the shore and lanterns flickered among the rocks and trees upon the opposite bank, but I saw no robber-laden boats push off into the current. The barking of dogs and the call of night birds could be heard away in the distance, and above all the other sounds came the dull roar of the rapids that churned ceaselessly a hundred yards or more below our anchorage. At three o'clock I called the third foreigner and turned in. When I awoke at nine the next morning the sun was shining brightly and we were well on our way again, out of the district which was being terrorized by the robber band.

At Chungking, where we left the steamer and the river, I rested a day and prepared for the overland journey. I bought a sedan chair and hired coolies to take me and my goods to the capital, four hundred miles away across the mountains and plains. Two foreign missionaries, who live in Chengtu, were in Chungking about to make their homeward journey. This was fortunate for me for they invited me to accompany them. A ten days' trip alone in the heart of China—or rather on its farthest frontier—is not a pleasant prospect. My friends had planned a slightly longer journey back to the capital, over a less-travelled course, which led through the chief salt-producing district of the West. I was glad to have the chance to accompany them and to be able to see this unique industry at its best. It appears that there are in certain parts of the province strata of rock salt from one to three thousand feet beneath the surface of the earth. In some of these districts the salt is in solution and huge bamboo buckets one hundred feet long and six inches in diameter (with valves at the

lower ends) are lowered to the bottom of deep wells and when filled with brine are laboriously drawn to the surface. The fluid is emptied, the water evaporated, and the salt is then purified for use. The ropes which are attached to the buckets are made of shredded bamboo and are drawn up by means of great windlasses twenty-five feet in diameter. These are turned by from four to six water buffaloes who are kept going round and round at the maximum of their speed. I timed several of these windlasses in operation and found that it required twenty minutes to haul up the precious fluid from its distant source.

The overland journey from Chungking to Chengtu was made in my sedan chair carried by three bearers. We travelled from sunrise till dark, covering each day about thirty miles. Each night we stopped in a strongly walled city for protection. The road, for the most part, was paved with flagstones from three to five feet wide. The country along the highway was thickly populated and the great road was under constant use. I judge that we passed, on an average, fully five thousand people every day.

The variety of scenery and crops, and their difference from what one sees in East and North China, were very interesting to me. I was particularly impressed by the great orange groves on every side heavily loaded with their golden fruit. The mountain districts through which we passed were fascinating because of the wonderful rice field terraces. These rise in Szechwan step on step to marvellous heights, each one fed with water from the one the next higher up. The sugar-cane districts were interesting because of the huge area covered by the crop. We came through that country just as the cane was being harvested and hauled to the presses where it was crushed and the juice boiled into sugar. From one point in a large valley we counted the smoke of fifteen sugar mills which were working overtime, crushing the cane and boiling down the juice into rich brown sugar.

Next to the denseness of the population, I was most impressed by the self-sufficiency of the province, as I travelled into its very heart. Were Szechwan completely isolated from the rest of the world, she could subsist for ages, for all the necessities required for normal existence are found in great abundance within her borders. Salt and sugar and coal, cotton and furs and meats, grains, vegetables, and fruits abound in large variety. I am told that Szechwan has the richest

farmland in the world and that seven crops a year are produced from the soil in certain parts of the province.

Chengtu, the capital of Szechwan, I found to be even more interesting and attractive than I had anticipated. Its wall is of the conventional Chinese type, some thirty-five feet in height. Like Peking, it encloses a Tartar City and an Imperial City. Chengtu has a population of about half a million. The city appealed strongly to me from the moment I entered its walls on account of its clean, wide streets, its air of industry, its intelligent population, and its evident prosperity.

From time to time since reaching Chengtu, I have jotted down various things which have impressed a new arrival as of special interest. I shall record some of these here, and, as the list is rather long, I shall somewhat abbreviate my descriptions.

I was very much surprised to find every third or fourth man whom I passed in the street wearing a turban similar to those worn in India. The only difference between the two types is that in Szechwan the crown of the head is left exposed. The colors of these articles of head-gear are about equally divided between blue and black and white. This head-dress was especially interesting to me since I have rarely observed it in any other part of the country.

I have seen very little cigarette-smoking in Chengtu. The natives use a strong black Chinese tobacco, loosely rolled up into the shape of a cigar, four inches in length. This crude cigar is smoked in the bowl of a bamboo pipe, varying from one to five feet in length. The appearance of the combination to a new-comer is most amusing. I find, however, that one gets accustomed to the sight of them, as one can get used to almost anything in the world, if he sees it often enough.

Smoke-selling is a common business here. I suppose that there are literally hundreds of men and boys in this city who make their living in this way. These "sellers" carry about the streets long-stemmed brass water-pipes and make a business of letting other men enjoy their tobacco. They walk along the streets until they find a man who looks "hungry" for a smoke. Without ceremony the stem is stuck into his mouth, and while the "victim" puffs away, the smoke-seller tends the furnace and stokes in the tobacco.

When the man attacked has had enough and has paid his fine, the carrier of the pipe goes on his way in search of further victims.

Horses, here, are very small. The average animal one sees is no larger than the average donkey elsewhere. Monkeys and parrots are very common pets, the reason for this fact being the proximity of Chengtu to the native habitat of these jungle creatures.

The fur markets of the city are rich with the skins of wild animals. Each day, as I go to my office, I pass many hundreds of valuable furs drying in the sun, undergoing the last stage of the tanning process. The most common among the skins are those of the leopard, fox, wolf, bear, monkey, and otter. The other day I counted seventeen lovely leopard skins dangling in a row along the front of a dirty little shop. These furs are brought down from the big mountains which lie just west of Chengtu—the foot-hills of the Himalayas. On clear, summer days it is possible to see the tops of snow-clad mountains which rise to heights of 20,000 feet and over.

Chengtu is the terminus of numerous caravan routes leading to the distant west, and here are to be found caravanseries which are the havens of rest for tired travellers from as far away as North India, Nepal, and Eastern Turkestan. When Marco Polo came to China from Venice, eight hundred years ago, he entered the country at Chengtu. In coming from Italy, he travelled over one of these long routes. I visited one of the caravanseries the other day and found there men who had been travelling day after day for three and four months over the wild, rugged passes of the Thibetan frontier. Until I saw these men, I thought that I had come a long, long way westward (and I often almost shudder when I realize that I am 1,400 miles from the nearest railroad), but these men's experience of the still more distant West makes me feel that I have only just started on my journey toward the setting sun.

The citizens of Chengtu have always been progressive. This, coupled with the fact that this is the chief civil and commercial city of the West, has been the reason for placing here some plants such as are found in only a few other parts of the country. Chengtu boasts a mint, an arsenal, a powder factory, an electric light plant, and a telephone system. An efficient post office and a fairly satisfactory telegraph adminis-

tration connect us with the outside world. We have a Governor who is interested in æronautics, and when he came to Chengtu seven months ago, he brought with him three biplanes of the latest type. It is surely a welcome, though an incongruous, sight to see one of these new birds of the sky soaring over this ancient city. With all that Chengtu has to show of what we call progress we miss that greatest of friends of civilization, the railroad. What would it not mean to this land of the West if there were only a railroad to the coast! The matter of time and of danger would be virtually eliminated, and, instead of taking his life in his hands and occupying three weeks in making the trip to Shanghai, a man could make it in comfort and in safety in less than three days.

In spite of Chengtu's apparent economic progress, it seems to me that I have seen more of superstition and of idolatry here than anywhere else in China. At dusk, as I pass along the streets, I see burning before the doors of the majority of homes and shops two candles and a bunch of incense sticks as an evening offering of worship. I have found chicken's blood used sacrificially as I have not observed it employed elsewhere. When a new shop is opened, and at feasts and lucky days, a chicken is killed and its blood is sprinkled on the signboard of the store and good luck is thus "insured."

The streets of Chengtu are wide and clean in comparison with those of other Chinese cities and yet their width would not permit of the use of carriages or, to any practical extent, of jinricshas. The ordinary method of conveyance is the sedan chair, and I suppose that ten to twelve thousand of these are daily in use in the city. The ordinary sedan chairs have straight bamboo poles, but officials and men of wealth travel in chairs whose carrier-poles curve upward in the middle. These are so highly elevated that the passenger sits on a seat which is higher than the heads of the people who are on foot in the streets around him.

The people of Chengtu are not entirely commercial and have not forgotten the æsthetic in life for they have placed many hundreds of beautiful wisteria arbors over the streets. These are to be found in some of the very busiest parts of the city.

A unique institution, peculiar, I believe, to Chengtu, is what is known as a "Night Bazaar." Just before dusk each

evening some five hundred curio-sellers take their places out on the sidewalks of one of the main streets, and in the gathering twilight, and under the flickering beams of hundreds of little lights display their wares to a crowded thoroughfare. It is a picturesque sight, and one never to be forgotten.

Another Chengtu institution, and a most delightful one, is an annual spring flower fair. The products of hundreds of nurserymen and florists are gathered for exhibition and sale on the grounds of an ancient temple just outside the city walls. The display is beautiful and literally tens of thousands of people pour out daily to see the sight of China's choicest flowers ranging from the butterfly orchid brought from Western jungles to the snow-white camelia, the highest development of the tea plant, which did so much to make China known to the outer world. Szechwan seems to be the California of China in more ways than one. It at least deserves that title because it is literally China's land of flowers. Nowhere else have I observed such a profusion and variety of flowers and nowhere have I seen such a love of them among the Chinese as is shown here in Chengtu.

Before I conclude I want to say something about the work of the Chengtu Y. M. C. A. which I came up to help for one year in the absence of one of its foreign secretaries. The work of our organization is planned along lines similar to those of our work in America. For the present we have to content ourselves with a scattered, Chinese, one-story building, whose rooms are separated by many courts and corridors. I am glad to say, however, that Chengtu is expecting soon to have a modern building erected and equipped by friends in the United States. As a site for this new structure, the Governor of the province recently presented our Board of Directors with approximately four acres of land splendidly located in one of the commercial and school centers of the city.

My personal work consists chiefly in the direct responsibility for the religious and educational activities of our Association. In January we started a Bible school to meet on Sunday afternoons. This work has grown steadily until we have now in all our work a total of twenty-one Bible classes with an enrollment of over two hundred and fifty men. Each Sunday we have a strong men's religious meeting. The attendance at this has averaged over the one hundred mark. The attendance

at our Bible classes and at the religious addresses is largely composed of students who are going to be the leaders of the future. These young men are coming to us from colleges and middle schools all over the city. We feel that we are beginning to make impressions that will count in the lives of these young men.

Our educational work embraces three schools. One of these corresponds in many respects to a high school at home. The second is a school in which we teach only the English language, while the third school is a social service enterprise in which illiterates are taught, tuition-free, how to read and write their own language. The teachers of this school are voluntary workers. Twelve of the sixteen are students in our own school who are now getting their first lessons in social service. The total enrollment of our three schools is one hundred and forty-two. While this is a greater number than we have ever had before, yet it is small compared to what we expect to have after the present political unrest has come to an end. For over five months the residents of the city have been in constant fear of a mutiny and the consequent lawlessness of the soldiery quartered here. As a natural result commercial and academic interests are greatly demoralized.

There is a splendid spirit of fellowship among the foreigners of Chengtu. This is manifested nowhere more characteristically than in the co-operation with all the activities of the Association. Last week this spirit was shown in a city-wide health campaign conducted against tuberculosis. The city was divided into fourteen sections and fourteen foreigners captained as many teams comprising a hundred and sixty-one men, in distributing anti-tuberculosis literature into the very corners of Chengtu. 19,700 tracts and calendars were judiciously placed in the hands of people who can read in all parts of the city. In the near future the Association hopes to augment this effort with a carefully planned anti-tuberculosis lecture campaign which will touch all the churches, mission schools, chapels, theatres, lecture halls, and many of the government schools of the city. The aggravated political situation has been the only reason which has kept us from having this campaign long ago.

Vocational Training

MISS C. J. LAMBERT.

THE thought that should prompt both the teacher who trains and the student who comes forward for training is a very solemn one; it is that each human being is created by God to fill one special place in the world, a place chosen and prepared by Him. The dignity and importance which this truth gives to the most ordinary life cannot be over-estimated, and yet, though more or less acknowledged, it is too often forgotten. How frequently a career is chosen, a post accepted, without any attempt to discover whether that career or that post be the one planned by God: human inclination and worldly advantage are common guiding motives when such momentous decisions are being made, and all too seldom is the question asked, "Is this what God has planned for my life?"

If education in school is to be a preparation for life, the teacher should remember that for each of the young lives under his care, God has one special purpose, and this thought should profoundly influence his teaching. God's purpose must be known before it can be carried out: "vocation," as the word implies, is a call, it is not an idea, not the outcome of brain, but is a call from God: there must therefore be the listening, attentive ear, for a pre-occupied mind cannot hear that call.

Immediately following the truth that the Creator calls each person to his special work, comes the idea of duty, duty towards God and towards man. "He perfects his character who discharges his duty"; God's purpose once known must be carried out; that is, there must be obedience. Obedience should be insisted upon at school and, when possible, the reasons for the command should be explained, in order that on the occasions when they cannot be explained, there will be confidence that they exist.

If man is created for "the glory of God, and the relief of man's estate," it follows that life must not be selfish, and the teacher who is educating his children for their vocation in life will train them in habits of service: he will teach them that they are not being educated solely for their own good or pleasure, or simply that they may reach the highest development of which they are capable, but that God has allowed them to come to school that they may be made ready for use,

and may gain something wherewith they can benefit others. This will induce in them an expectant attitude, and when the call to service comes, it will find them listening, and prepared by past obedience to obey without question. If the teacher realizes that God has a purpose for every life he will try to teach two things :—

1. That God's guidance must be sought in the question of life-work ; Jesus Christ must send each to his work, as He did the disciples of old.

2. That the still small voice must be obeyed immediately, lest the opportunity for that particular service pass unheeded.

When the truth is understood that God calls each individual to his life-work, the question then arises, "How is the call to be recognized as being from God?" The teacher has then to explain that guidance will come through the still, small voice we name conscience. Conscience if persistently ignored is silenced, but to those who truly will to do the Will of their Father in Heaven, it speaks plainly, and no soul prepared to obey that Will at all costs is left in doubt about it. Children who have been taught to believe that God has a plan for each life, that He will speak to those who habitually listen for His voice and that His voice must be obeyed, have the foundation for true success in life. They will find guidance through their particular circumstances, and through their special abilities : clever ones will learn their powers are given to them in order that they may serve others : the less mentally gifted will learn that industrial and manual work may equally be done to His honour.

Now let us consider how this fact should influence a school curriculum. There are some children whose brain power is not sufficient to make it worth while for them even to enter the Higher Primary course ; this fact should always be recognized, and more attention be paid to the advisability of teaching them some form of industrial work at school. These children would give time both to study and to manual work each day and, as has been found in England, the manual labour would probably have a beneficial effect upon the brain work. If this were done the time at school would provide more direct preparation for their vocation in life.

So far these remarks are applicable to both boys and girls, but now let us think of *girls* who have finished the Higher Primary course, and who have still several years before they are

married. At present there are three special openings for such girls—teaching, nursing, and medicine. How can the last years at school be most profitably spent if they are to serve as teachers, nurses, or doctors? As the senior girls reach this point of decision it is most interesting to talk to them about their probable vocation: some only think of continuing their own studies, others have begun to realize a sense of vocation, and want to be trained for some form of service. The following questions are useful in bringing the issue clearly before them:—

1. What would you yourself like most of all to do?
2. What do you think that your parents will allow you to do?
3. What do you think that God wants you to do?

The girls who feel called to medical work will need the advantages of a * Middle School course and time to concentrate on special subjects. Those who are going to become teachers will first need to continue their studies to a grade above that which they are expecting to teach (e.g., Lower Primary teachers should have taken the Higher Primary course, Higher Primary teachers should have taken the Middle School course), and should then take a course of training in the theory and practice of teaching. This latter is all important and, wherever possible, should be made compulsory. It will help to supply China's great need of trained teachers, for not only are mission schools handicapped by the scarcity of qualified teachers, but the need in government schools is equally great. If only 50% of the girls educated in our mission schools were each to teach for three years before marriage, the need would partially be supplied, and the influence of Christianity would make itself felt in the government schools, where religious instruction could be given at other times if not actually allowed during school hours.

In the fewer cases where girls continue their studies beyond the Middle School course, it should be clearly understood that, while encouraging those who are able to do so, time should still be allowed for a period of teaching before they are married, in order that the advantages received may be passed on to others.

Under the new conditions in which Chinese girl students find themselves there is a temptation to become selfish in the desire to continue private study merely with the idea of being considered accomplished.

* The following are Chinese Government terms:—1. Lower Primary, four years; 2. Higher Primary, three or four years; 3. Middle School, four years.

This should be guarded against and they should be encouraged to realize that personal desire for continued private study should not stand in the way of their calling to serve others. They should be content with a less advanced education themselves in order that they may give out what they have already had the privilege of studying. (If financial help towards education has been received from the Church, this consideration becomes still more obligatory.)

This ideal can only be reached in so far as the previous years at school have brought to the girls a sense of vocation, and of their duty to share with others God's gifts to them. It will involve self-sacrifice for some, but if it be the way in which they can best serve God and their fellowmen, the joy which will come from realizing that they are called by God will prove abundant recompense. "Except a grain of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit."

This conviction will help some to go away to work in distant provinces or remote districts, or to remain unmarried for a time if they feel that this is God's purpose for them, or to be willing to marry catechists and churchwardens with very limited salaries, rather than English-speaking clerks with large ones.

Whatever standard of work is aimed at while at school, the final year should be given to some kind of vocational training, either industrial, domestic, pedagogical, or medical, so that in arranging our curricula it would be well always to allow for at least one vocational year at the end of each grade: in this way all will get some vocational training before leaving school. Although the majority of girls will be married their special training will not be lost on them, in fact it should make them much better wives and mothers. The domestic duties of married life may claim their full attention for several years, but after a time they may be able to give much help in various kinds of church work, and their former training, together with their broader experience in life, should make them even more useful in some educational posts than if they had never had families of their own to train.

Let us help our students to secure the sense of vocation by trying to lead them to the right attitude towards God as their Creator, and by showing them that they were created not only to *exist* but to *do*, and that they are needed in God's plan.

Our Attitude Towards Chinese Religions*

ARTHUR SOWERBY.

THAT I should address the Peking Missionary Association on so well-worn and threadbare a theme as the right attitude of Christian missionaries to the Chinese religions does demand a very genuine word of apology.

That I venture to do so at all is, partly, because in the fluctuations of the missionary body there are constant accessions of new arrivals to whom the subject is one of great practical interest, and, still more, that while the right principles that control our actions may be conceded as well understood and firmly established, yet their application varies as the times vary, and especially is this so in China at the present time, when we see the nation pass through so many and such great changes, and where the strategy that controls our forces and directs our movements must differ correspondingly with the movements of the forces against which we stand arrayed.

The use of this figure, militant, and apparently somewhat aggressive, will be pardoned and not misunderstood, by remembering that "the weapons of our warfare are not carnal," but that our contest is the outcome of a supreme benevolence, and is prompted by nothing else than love for the men and women who are not to be found in our camps, and that the conflict is the eternal conflict of truth with error, light with darkness, the kingdoms of this world and the Kingdom of God's dear Son. That leads me to the enunciation of two standard principles, two established canons that should rule our thoughts and guide our actions, but which, I trust, are so well-known, so convincing, and so widely accepted by missionaries everywhere as to need merely their clear statement, and leave us free to consider their application.

1. The first is that *the Christian religion stands as the unique and explicit revelation from God, and therefore is the one ultimate and universal religion that can admit of no rival to its claims.* If Jesus Christ was "sent from God" as we find repeated again and again in the Fourth Gospel, if His death is an atonement for the sin of the race, if His resurrection was the act and seal of the Divine forgiveness whereby

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and in virtue of which men are reconciled to God and to one another in the realization of sonship and brotherhood, then only through the triumph of the truth of the Gospel will the New Jerusalem come down out of Heaven from God, and the human race reach its ultimate destiny in holiness and blessedness.

Objectively this is concisely stated in I Timothy 2:3-6; "God our Saviour willeth that all men should be saved and come to a knowledge of the truth, for there is one God, one mediator also between God and men, himself man, Christ Jesus, who gave Himself a ransom for all." Subjectively it has been expressed succinctly and vigorously by Dr. Henry C. Mabie, of the American Baptist Missionary Union, who says, "Would that the day were here when no candidate for a foreign mission field will be encouraged by his religious teachers—much less by any mission board—to go out to the heathen as a missionary, who has not seen the fact of the reconciling cross to be so central in the Bible that he will make it the very core of his message, and who has not personally experienced such a power of that cross over his own heart and imagination, as will be ever with him. This should be in principle his first and last word, the Alpha and Omega of all his preaching and teaching."

I would contrast with this the position that is often taken by those other than missionaries, who study the religions of China and are indeed authorities upon those religions. These are sinologues of repute, to whom the missionary body is greatly indebted for their able and scholarly work, but in their writings are frequently found covert depreciations of the Christian faith, and a commendation of Chinese doctrines and religions, that, ignoring much that is erroneous, and some things very evil, place them in a position of equality, if not of superiority, to the doctrines of Christ.

While I think this would be generally admitted it is hardly fair to make a charge of this sort without something specific in support of it, and yet it is not quite easy to give very convincing proof; I shall, however, put before you one or two quotations that will explain my meaning. That able sinologue, Mr. E. H. Parker, quotes thus from a Chinese Catholic:—

"Although Confucius taught the necessity of reverence and disinterested charity, he had no true belief in a self-existing Creator of an organized universe; no faith in promised grace to come, or in eternal life; no true love of God as a Perfect

Being above and superior to all things; no true fear of God as the Supreme and Sole Ruler of the universe; and no true obedience to His commandments." On this Mr. Parker comments:—

"Can those who blame Confucius for not believing all this show any grounds why at that date he should have believed it; and are they sure what they mean when they say they believe it themselves?" To which I would reply that no sensible person would put any blame upon Confucius for not knowing what he could not know, but the difference between a religious faith in which these are the great essentials and a social ethical system in which they are left out, is tremendous, and that missionaries and their converts are so well persuaded of their truth and value that they put them before all things else, and in China martyrs have witnessed to this by their blood. Again, that leading sinologue, Dr. Herbert A. Giles, closes his recent book on Confucianism and its Rivals thus:—

"The Republic of China is crying out for a state religion. In the words of a famous Chinese poet,

'Stoop and there it is,
Seek it not right nor left.'

Let the Chinese people be encouraged by the erection of temples and by forms of prayer, to join in the old Unitarian worship of four thousand years ago. Let them transfer to *T'ien*, God, discarding the duality caused by the later introduction of *Shang Ti*, all those thoughts of reverence and gratitude which have been centred so long upon the human, to the neglect of the Divine. Their stirring battle-cry would then be, "There is no god but God, and Confucius is His Prophet."

Again, with all respect to Dr. Giles, that is a position utterly impossible to Christian men; it throws away not only all of the sublime revelation given when God spoke in past times by the prophets, and "in these last days by His Son," but elevates the dim and ancient theism of China with the formal and uninspiring moral philosophy of the Sage, to a position of pre-eminence over Christ and His Gospel. By the most modern methods and on the lowest ground this position should be condemned, as it exhibits a complete incapacity to estimate rightly religious values.

It would be possible to add to these quotations that I have laid before you, which show that a criticism of the missionary view which is often hostile arises from an inability to grasp the

true character of the Christian religion, and in consequence an undue estimation of other religions, but perhaps sufficient has been said and we may turn to the second great principle to be borne in mind.

2. That is, that *in our estimation of non-Christian faiths we should deal in the spirit of complete fairness; not only should we be careful to act with that close regard to truth, which is the noblest characteristic and richest fruit of the scientific method, but we should also exercise a charitable sympathy.* These religions are the outcome of much anxious thought, of many a painful martyrdom; they are the product of some of the deepest and noblest aspirations, and they are intimately associated with the lives of millions of the human family, their hopes and fears, their joys and sorrows, and to some extent they have justified themselves by restraining men from barbarism and anarchy, and have held states and races together in some measure of brotherhood and order.

This second canon is larger and more tolerant than would have been acceptable to Christian missionaries at the commencement of the modern missionary movement, about one hundred and twenty years ago, and may appear to some to be too liberal even now, but it should be amply safeguarded by the acceptance of the first, and it would seem to be justified by what we have found to be of religious and moral value in the countries that we are now evangelizing. Perhaps that will appear more clearly as we proceed.

Taking our stand then on these two principles we proceed to examine the three religions of China, but it is evident that in the brief space at our disposal we cannot attempt to deal in any way exhaustively with any one of them. They are all ancient, each has its standard classics or scriptures, each has its historical development, and the roots of each go back to a very remote antiquity, and there are connected with all of them many customs that have a great hold on the people; two of them have an elaborate priesthood and ecclesiastical organization, and they all have their separate rites. All we can hope to do is to touch on a few outstanding features, and especially to note their power and influence over the Chinese to-day, in their social and political life.

Remembering that the question of a national religion is at present occupying the minds of the Chinese we may ask what claim has each of these religions, through the services it

has rendered to the Chinese, to be accepted as the national religion of the Chinese Republic. It is true that only Confucianism has any chance of attaining to this dignity, yet it may be supposed that neither the Buddhists nor the Taoists will be willing to be entirely displaced, and as both of these religions still have a powerful influence on Chinese thought and habits it is well to find out the best points of each, for it is not so much the falsity and errors of Chinese religions that hinder the acceptance of Christianity, as it is the good and the true that each religion possesses, which enables it to hold its position in Chinese esteem.

To understand these benefits it is necessary rather to look at the social life of the Chinese, than to consider the doctrines of the Three Religions as we find them in the Classics and Sacred Books. A graphic and on the whole truthful picture of Chinese village and town life has been given us by two Chinese scholars, gentlemen who have obtained degrees from English Universities, Mr. Yung and Mr. Tao, who have published a book written in English for the benefit of the foreigner interested in Chinese life. Naturally these gentlemen have painted as favorable a picture as they could, although they are not blind to certain defects and shadows, but we must take their treatise rather as the Chinese ideal than as the scientific statement of the truth.

For instance, Mr. Yung says that in matters of "education, police, repairs of roads, etc., the village temple does practically for the village what the county council and quarter sessions together do for the English county." Anyone who knows the well-repaired roads of England, the cleanly, sanitary conditions of English villages, and compares them with the quagmires to be found on Chinese roads everywhere, and the filthy, unsanitary, and neglected Chinese villages, will see how far from the truth such a comparison is.

These gentlemen, however, have done a good service and are undoubtedly right when they say with emphasis that the family is the unit in Chinese social life, and they show how loyalty to the family and the clan has been and is the dominant principle in China. Filial piety and brotherly love say they, are the ethical principles on which the family life and the village clan are based, and these are virtues which are the basis of the Confucian system. The whole ethical system of this family life has been carefully elaborated. The family records, the ances-

tral hall, and the ancestral tablets are all part of it, the system of inheritance by which the land or property is equitably divided rests upon these fundamental moral principles; marriages are subordinated to the interests of the family as a whole and a marriage is never considered as an affair in which the affection of the two, the bride and bridegroom, are almost the sole consideration; the training and education of both boys and girls is controlled by the thought of the general good, prosperity, and honour of the family, and so, also, the welfare of each member of the family has to be considered, and only may one be shut out from the family life, from its shelter, protection, and support if morally unworthy. Then it is claimed to be a duty on the part of the father to destroy an unworthy son, and it has been done and is even now done by the father burying the unfilial son alive, at the door of his dwelling.

Mr. Tao writes, "The family we may take as the most important kind of social organization: the family life becomes the basis of our social life. . . . it is indeed no exaggeration to say that China, as a whole, consists of no individuals, but of families." He goes on to explain, "Foreigners often wonder how Chinese family life is at all possible with such an aggregate of heterogeneous members living together. It is indeed strange, especially in the eyes of those saturated with the ideas of individualism. To understand it thoroughly, let us digress from our subject for a while and study the very spirit which pervades it. That spirit, for lack of a better term, we shall call altruism. Altruism, in our present case, means forgetfulness of oneself, rather than 'to do to others what we would like should be done to us.' It means a negation of self, rather than the sentimental desire to be liked by others. In one word, the Chinese conception of altruism is directly opposed to the teaching of Max Stirner: the exaltation of the Unique One. Loyalty to the Emperor, filial piety to parents, love for children, would mean nothing if not the expressions of such a spirit. A Chinese does not live for himself alone. He is the son of his parents, the descendant of his ancestors, the potential father of his children, and the pillar of his family. His efforts towards literary distinction or official promotion are not directed merely for personal ends or personal reputation. Our ephemeral self is nothing: it is for the good of our ancestors, our immediate parents, and our immediate descendants that we work, we drudge, and even we die."

While certainly open to criticism in some respects, yet we must all feel that here is a very noble conception of life and duty ; and if it means a loss of self yet it is true here that "he that loseth his life shall find it," and while this seems to rob a man of his career yet as we know from what we have seen in Chinese life it often leads a man to a career, and many a young Chinese has become a great scholar, a high official, and left behind him a worthy reputation, because he did not find his career alone, or to the neglect of his family, but through their sympathy and support, and animated by the feeling that in his laborious and often self-denying work his aim was not for his selfish gain but for the good of the family in whose welfare he found his chiefest joy. This is very different from the individualism that exists among us, but it is a serious question whether that individualism has not been pushed too far and, with us, often the noblest duties are scorned, and the most sacred ties broken for the sake of daring to live one's own life and to find a career.

However that may be, this principle of identifying oneself with one's clan, in loyalty and service, is developed and carried out throughout the whole of Chinese life, and reaches from the humblest peasant up to what was the Emperor's throne. And this is Confucianism, the religion of Confucius: and because the stability of the social order rested upon it one can understand how tenaciously all the official classes and literary graduates, who hoped in time to obtain positions of official rank, clung to it, and why they refused even to consider the claims of the Christian religion brought to them by foreigners.

This is Confucianism, as a vital, regulative force, inspiring men to fulfil their duties, and to realise some of life's ends, and for this reason it becomes the greatest difficulty in our way in our endeavours to win the Chinese to the Christian faith. We find very little of religious doctrine that is false which we can combat, but we have to deal with an ethical ideal that is of great practical value, and has not only been frankly adopted by the other contending religions of China, so that the Chinese insist on their essential unity (the San Chiao being to them I Chiao), but has been a great cohesive force binding the people together by a common sympathy, the outcome of their best and noblest feelings.

The Confucian religion has been maintained not so much by temples, or by public worship, but by family rites and cere-

monies connected with their births, marriages, and deaths, and although ancestral worship and the ancestral tablet is older than Confucius, yet it may well be taken for its symbol. It is possible then to understand why Chinese converts are unwilling to remove their ancestral tablets, and to abandon many of their marriage and funeral rites that involve the worship and offering of incense to the manes of their deceased. To do so seems to them to break with their most sacred ties, to dishonour their family and their dead, to be revolutionary to the point of anarchy, to have no proper moral sense, while to the ruling classes it looks like a destruction of the very foundations on which society is based and the throne established. We see with an amused smile the funeral processions, we think the grief is often simulated, as perhaps it is, and we are apt to regard the whole show as fantastical and absurd, and yet at the basis of it all is this high family ethic, that is so noble and has been of such untold worth to the Chinese.

Dr. H. A. Giles in his recently published lectures on Confucianism and its Rivals says, "Ancestral worship, deeply ingrained as it is in the Chinese mind, is one of the great obstacles to the christianization of China; and many worthy and well-meaning missionaries, going so far back even as the Jesuits of the seventeenth century, have pleaded for the admission of this apparently harmless rite among the devotional duties of the Christian convert. Other missionaries, however, have set their faces against such a concession, correctly feeling that the main object of ancestral worship in China is to secure from the spirits of dead ancestors, in return for offerings of food and at graves, protection and advancement of worldly interests which would be incompatible with the teachings of Christianity."

That is a judgment of some value, for it is not the utterance of a missionary who might be considered prejudiced, but as we have seen from a previous quotation it comes from one who would revive the ancient Unitarianism of China. If then we missionaries have to insist on our converts removing the tablet and breaking with Confucianism, we must not only do so with sympathy and care, remembering that we are shaking the very foundations on which this ancient civilization has rested, and that we are wounding some of the finest and noblest sensibilities of the people, but we must also see to it that we show that Christianity in its ethical teaching can establish the family on a higher basis, with a richer development. We are ourselves pay-

ing quite a new attention to the social view of Christianity, and we are beginning to see where the claim of the personal merges into the larger demands of the family, the nation, and the Church, and we may be doing untold wrong and working incalculable mischief if we do not explain and press home this aspect of the Gospel of Christ. We must take care how we overturn without being able to build up and reconstruct. The trouble with China to-day is that the Government is in the hands of those who have done the one but find it nigh impossible to do the other.

From Confucianism we turn to Taoism, as being more closely allied to it than Buddhism. We need not long delay over Taoism for it is difficult to see what additional advantage it has been to the Chinese people. Everyone admits the vast difference between the later developments of Taoism with its boundless superstitions and the ancient philosophy of the Taoist sages. The main teaching of Lao Chun, more generally known as Lao Tzu, is to be found in the Tao Teh Ching. How far that is genuine it would be hard to say but I think if subjected to a severe scrutiny a great deal of it would have to be struck out. I remember reading many years ago a magazine article by Dr. Giles to that effect. However, the whole treatise is vague and indistinct and no well-defined philosophy, not to say theology or ethic, can be built up on it. It is difficult of translation, as we may learn from the first sentence, *Tao ko tao fei chang tao, ming ko ming fei chang ming*, which has been rendered a number of ways. I think it means, "The reason that can be reasoned out is not the ultimate reason, and the name that can be named is not the eternal name."

That is just the sort of thing that poets and sages say, and Tennyson in "The Ancient Sage" says almost exactly the same.

It is not severe, accurate, scientific thought, but the irrepressible intuition, insight, the exhaustless and never-to-be-satisfied questioning of the human spirit that crystallizes into some striking apothegm which illumines our minds even if we cannot systematize it. This is one service that Taoist thinkers and philosophers have rendered China. They refused to be satisfied with the limits of Confucian thought, and have ever kept the door open for the entrance of fresh light.

The Taoist has accepted the Confucian ethic, and so strengthened it, but has always been feeling after the mysterious and higher powers in whose hands lies the dispensing of

retributions and human destiny. It has tried in a variety of ways to pierce the veil, but while we admire the aspiration, yet the results have often been disastrous, leading to endless idolatries and futile superstitions.

The Kan Ying Pien illustrates well the witness of Taoism to ethical truth, but it also exhibits the character of its idolatrous beliefs. It speaks of the San T'ai, the Three Counsellors, the Pei Tou, or Spirit of the North Star, that are above men's heads, and observe men's deeds, and of the San Shih, or the Three Genii inhabiting men's bodies, and the God of the Hearth, which latter at certain times ascend up to Heaven and report on what they have seen and heard. The witness that all that men do is known in the courts above, has undoubted value, but the belief in these fictional genii leads to a trifling with the Divine sanctions of morality.

There is a book called the Chiu Sheng Chuan (救生船), published last century, that fairly represents the influence for good or ill of the Taoists. It was issued under the Imperial sanction, and up till the time of the Republic could be purchased in the Government Book Stores. It is a kind of olla-podrida of Chinese doctrines, essays, poems, maxims, and edicts, many of them very excellent moral rules. In it there is an article called Au Han Tan Dream that well illustrates Taoism.

Han Tan is a *hsien* town in Chihli, and the story goes that a traveller resting at an inn here was feeling depressed because of his poor fortune, when a venerable and well-dressed stranger appeared. After some conversation the traveller suddenly found himself in a situation of wealth and prosperity. He was dwelling in a wealthy house with every desire gratified; years passed by and he attained to the highest position in the Empire under the Emperor, of whom he was the favorite. He had wives, and sons and daughters, innumerable servants, wealth and honor, but suddenly he fell into disfavor and the Emperor ordered his execution. Just then a clock struck and he woke to find the millet being placed on the table, the fifty years of his dream had passed while his breakfast was in preparation. The venerable stranger, who was none other than Lu Tsu, first of the Pa Hsien, had disappeared.

The author of this essay describes a similar dream, but makes it an occasion to discuss the identity of the moral subject. He says that he has eyes, ears, mouth, and a body, but these are not the true self. Were it not for the true self the eye

would see but not perceive, the ear would hear but not understand, speech would be disordered words, and movement would be meaningless and uncontrolled. He describes his dream, and asks, Did he not see and hear and feel in the dreams? He did indeed, but this was psychical and in a confused way. He then reflects that owing to his inexhaustible desires, and his illimitable sins, he has to meet with retribution, and the Judge of Hades is there on his throne, with the ten companies of demons, the sword, the saw, and the caldron, ready to inflict punishment. As the dreams had been a real existence, and yet empty (did not Tennyson write, "Dreams are true while they last and do we not live in dreams?"), so this other existence that seemed a reality was but a dream. Let but the clock strike, and the years would have passed, the shadows would have fled away, and the time would seem to have been nothing more than the few minutes spent in boiling the millet. Where is the true self then? It is suspended in the Heavens. Within one are the principles of virtue, righteousness, propriety, and wisdom (*jen, i, li, chih*); by following these we attain to perception and intelligence, can speak the universal tongue, and go the way of the universal reason. When our turn comes to visit the other world, we go to the Courts to pay our respect as a matter of courtesy, and enter the Kingdom of Flowers and dwell in the Palace of Purity and Abstraction.

This well illustrates the character of Taoism and the service it has rendered the Chinese. In its ceaseless questioning, in its emphasis on morals, and in its attempt to grasp the Divine it has done something to mould Chinese life and character, and it is for us to answer its questions and satisfy its aspirations by exhibiting the Gospel of Christ in all its fulness of spiritual truth and moral insight.

Finally we come to Buddhism, and I fear there is but scant time left to deal with it. Buddhism is so profound a philosophy, demands such extensive and thorough study, and is so difficult of comprehension that one feels it ought not to be dealt with at all except in a course of lectures, prepared say after twenty years devoted specially to that end. You will therefore pardon the unavoidable poverty of treatment, while the great hold it has had and still has on the Chinese demands that it find some place here.

As you know, there are several schools of Buddhistic teaching, but what concerns us in China is the school of

Buddhist thought called the Mahayana, or the Buddhism of the Great Chariot, the teachers of the Mahayana School designating the primitive Buddhism as taught by Sakyamuni, or Gautama Buddha, as Hinayana, or the Buddhism of the Little Chariot. It is asserted by some that the primitive Buddhism, the Hinayana teaching, is atheistical, and the Mahayana teaching is a derivation from Christianity, that it is the Christianity of the Nestorian Church. I would put in a demurrer to both of these statements. The ancient Buddhism is really a development of the monistic philosophy of India, and that is hardly atheism. Whether the Mahayana Buddhism be a derivation from Christianity or not is, perhaps, not definitely proved. The advocates of this theory claim that the proofs are abundant and satisfactory, and it may be admitted that there has been some interchange of thought between the teachers of Buddhism and the Christian bishops of Syria, yet the identity of the Buddhism of the Great Chariot and Nestorian Christianity will, I think, be questioned by many, and certainly it has not yet been accepted by the majority of competent sinologists. It is fair to demand some more conclusive proofs before accepting this form of Buddhism as essentially Christian, and even if its Christian origin were granted it would still be necessary to ask what essential doctrines of Christian truth had been lost, and what erroneous Buddhist had been incorporated before any advances towards Buddhists as sharing with us a common faith could be made.

(*Note.* Since this paper was read I have seen Saeki's "The Nestorian Monument in China," and Mrs. Gordon's "Symbols of the Way." Both these writers strongly support the theory mentioned here, but for reasons that I cannot obtrude into this paper I am still unconvinced.)

The chief tenet of the Mahayana Buddhism is the belief in a Buddha of the Western Heaven, Amitabha, Amito Fu, of such saving power that the mere repetition of his name not only obtains deliverance from innumerable evils, but effectually cleanses the heart from sin, and wins for the believer admission into the Paradise of the West. A small popular pamphlet once fell into my hands in which the three religions were declared to be one, the Confucian ethic was accepted, and this was joined to a belief in the Taoist "hsuan" (合, a character that means Heaven, the Divine, the Heavenly Powers, the heart, and a good many other things according to the Kang Hsi

Tzu Tien), but whatever the one enjoined or the other promised was fulfilled through the repetition of the mystic Amito Fu. On one page of the book was a dark black circle, representing the human heart, and on the next a clean white circle—the heart cleansed by the simple method of repeating the Buddha's name. Thus the three religions became one by all three being absorbed into Amito through this simple method. It is the simplicity and ease of this method that obtains for this cult the name of the Great Chariot, for while the cult of Sakya Muni was difficult and could only avail for the few, here was a method so simple, and professedly so efficacious that it secured the salvation of the masses.

It would be a mistake, however, to suppose that this exhausts the tenets of the Mahayana Buddhism. There is joined to it not only the worship of Kwan Yin, of Wen Shu Pusa, but also of Ju Lai Fu, of Mei Li Fu (possibly Ju Lai Fu under another aspect), and other Buddhas, and Boddhisatwas, and at the back of it all there is a very profound philosophy.

De Groot in his article on Chinese Buddhism in Hastings' Encyclopaedia of Religion and Ethics, says :—

"Mahayanistic Buddhism is a universalistic religion, whose great principle or basis is the order of the World, which it calls Dharma or Law. Dharma manifests itself especially by the Universal Light, the Creator of everything, and this light is emitted by the Buddhas, or beings endowed with the highest bodhi, or intelligence. There have been an infinite number of these beings in the past, and an infinite number will be born in the future ; indeed the Light of the World is born every day in the morning, and enters into nirvana, or nothingness in the evening. The life of a Buddha is a day of preaching of the Dharma, a so-called revolution of its wheel, a daily emanation of its light. Thus it is that there have been delivered many billions and trillions of sermons, as long as the universe has existed, each having for its subject the elevation of man to a state of bliss ; and those which have been happily written down for the good of posterity are the so-called sutras, which in China are termed *ching*."

I quote this not because of its correctness, for I am inclined to think it has almost as many errors as sentences, but to show that the Mahayana Buddhism is something far deeper than the mere repetition of the name of Amito Fu of the Western Heavens, and that it has a deep religious philosophy contained

in it. It is interesting to note that in this article the name of Amitabha occurs but once, and that in connection with Sakya, Maitreya, and Kwan Yin, but really what De Groot styles the Universal Light is but a translation of Amitabha, and this puts Amito back again into the supreme place.

In closing the article De Groot says very truly, "Spiritual religion exists in China principally within the circle of Buddhism, and through the sects Buddhism meets the human need of such an inward religion."

Again I place a query against that last sentence, but it is true that neither Confucianism with its barren deism, nor Taoism with its puerile polytheism can touch at all the religious sense, but in Buddhism there is a strange and awful mystery and power encircling the Fu, that tends to a belief in One Supreme Being, immeasurably greater than gods or men, and withal endowed with an intense compassion and saving pity.

Take, for instance, that strange allegorical book, the Hsi Yu Chi, which might more correctly be translated "Westward Ho" than "A Mission to Heaven."

In that we have the adventures of Lao Sun, the Monkey King, typifying the restlessness of human nature. Having obtained magical powers from a learned sage, Lao Sun ascends into the Heavenly Regions, and here we find Yu Hwang Shang Ti, altogether different from the Shang Ti of the Classics, who is the Celestial Ruler and is simply a glorified Chinese Emperor. He has his palaces and gardens, his wives, and numberless attendants, there are princes of the celestial family, his ministers, and he issues his edicts, and grants titles, gives rewards and honours, and sends his soldiers out to punish rebels, just like a Chinese Emperor. His soldiers usually get the worst of it, also like recent Emperors, and Lao Sun considers him an incapable ruler, who has held the Celestial Throne long enough and appeals to Fu to appoint him, Sun, in Yu Hwang Shang Ti's place. But here there is something far different. To convince Buddha of his magical ability, Sun makes a number of leaps and revolutions, going thousands of miles, to be arrested at last by five great pink pillars and on his return from his long journey he discovers that all the while he has been in the Buddha's hand. Thus, with their idea of Fu, they are striving to find the Great Reality, the Eternal God, who lies behind all phenomena.

To comprehend the Mahayana Buddhism we need to study the sutras or the *ching* of the Buddhists. Dr. Timothy Richard in his translation of the Ta Ching Ki Shin Lun and the Miao Fa Lien Hua Kung, which he calls "The Awakening of Faith" and "The Essence of the Lotus Scriptures," affords English readers some idea of what these sutras are like and you will find in them a glorification of the Buddhist objects of worship, an overpowering enthusiasm for what is considered to be religious truth, and a passionate desire for moral and spiritual purity.

A very striking expression of this deep religious feeling is given us in R. F. Johnstone's "Buddhist China." It is a prayer taken from "The Prayers of the Jhana School" used in the monasteries of Puto and runs:—

"I am indeed filled with thankfulness that it has been granted to me to know the Buddha's way of salvation; but although I am a monk and have abandoned the world, I am bitterly conscious that my heart is not yet penetrated with the truth. I am sorely lacking in true knowledge and have many vain thoughts and wrong opinions. I am deficient in the moral force necessary for spiritual advancement. I study the scriptures with diligence, and yet I am incapable of fully understanding their holy wisdom. I fear that few blessings are in store for me, that my life is destined to be cut short, and that I have devoted myself all in vain to the religious life. I have wasted my days and dare hope for nothing but a spend-thrift's death. Behold in my longing to purify this heart of mine, I am shedding tears of anguish. In reverence and humiliation I kneel before Thee; day and night my thoughts dwell on Thy holy countenance. I hold fast to Thy holy name and prostrate myself before Thy sacred image. Incline Thy heavenly ear, O Pusa, to hearken unto me: of Thy divine love save me from misery, grant me Thy pity and Thy protection; let Thy spiritual light shine upon my body and illumine my heart. Baptize me with Thy sweet dew so that it may wash away all stains of hatred and ill-will, cleanse me from all sin and foulness, and make me pure in thought and deed. May I show gratitude for all mercies; may I put my trust in the Buddha, the Law, and the company of saints, and wherever the Law holds sway may all living beings attain union in the perfect wisdom that leads to the peace of Buddhahood."

Could not we, if we heard one praying like that, respond with a deep Amen to most of the petitions? and with the alteration of only a few words this could be made into a most touching Christian prayer; its humility, its penitence, its desires for holiness and enlightenment are all admirable, and irresistibly draw out our sympathies. A few alterations, indeed, but of what tremendous significance; and alterations that lead the worshipper from the Light of Asia to the Son of God, the Light of the World.

There is our difficult and holy task, to bring about these saving alterations, and in doing so to help to satisfy the deep thirst of the soul.

Here I would close, but before doing so I would give one final word of caution. I can imagine someone feeling that the translator of this prayer has carried into it thoughts and aspirations, and Christian ideas that would not be found in the original Chinese draft. I do not think so in this instance, but in dealing with Chinese religions that is a mistake that is often made, and in the interests of strict scientific truth we need to be on our guard. I shall only give one instance of what I mean. Dr. E. H. Parker in his translation of the Tao Teh Ching translates Tao as Province and Teh as virtue, and then Grace. Our idea of a personal God, a Divine Father, who cares for His children, and foresees and provides for their needs, gives us the Christian idea of Providence, and it is the redemptive mercy and the communicated spirit of Jesus Christ that gives us the religious significance of grace, and these ideas are entirely absent from the Tao Teh Ching, and it is only misleading to use them as translating the words, *tao* and *teh*. Mr. Parker is by no means the greatest offender in this respect, but I would urge that we should not allow whatever sympathy we may have for the Chinese religions, to lead us into this error.

Briefly in conclusion I would note these three outstanding characteristics of Confucianism, Taoism, and Buddhism, the splendid and practical social ethics of the first, the enquiring spirit of the second, and the spirituality of the third. Those are the demands we have to meet. Education and scientific teaching are rapidly erasing the old idolatries and superstitions, and are beginning to show Young China the value of truth for truth's sake; the inauguration of a Republic has dealt a severe blow at Confucianism by displacing the Emperor for a President, elected at the choice of the people, and thus

asserting the sovereign will of the people against the authority of kings. The Buddhist priesthood by its present moral degradation will, as the enlightenment of the Chinese continues, continually weaken its hold on the people, and as Buddha, the Law, and the Church are the three great essentials in Buddhism it is possible to foretell its steady decay. I assert the moral degradation of the Buddhist priesthood, partly from what I know of it through a long residence in the interior, but I would remind you that the Boxer atrocities were organized and the worst murders committed at the instigation of the Buddhist priests; also, when the Talai Lama passed through Shansi and visited Peking some ten or eight years ago, he and his followers appeared as a set of savage and rude barbarians, and they left a reputation behind them in country districts that helped to dispel any belief in the sanctity of the Buddhist Church.

Surely the Christian Faith which we preach is able to meet these demands. The truest basis for social ethics will be found in the realization of sonship and brotherhood restored through the redemptive work of our Lord Jesus Christ, only we need ourselves to pay more attention to this aspect of Christianity, and to state it clearly to our converts. The Christian Faith solves many problems, but it leaves some mysteries yet unexplained; it does not fetter and enchain our minds, but gives us the right and the freedom to enquire fearlessly, and we can do so with all the more confidence since we have under our feet a settled basis of truth: we stand upon the rock, and therefore welcome the freest efforts of the human mind; lastly, the Gospel of Jesus Christ appeals to the highest spiritual qualities of the mind and heart. The whole course of Christian history is marked by the saintly lives of men and women whose highest aspirations and deepest longings found the fullest response in their communion with Christ; Chrysostom, Augustine, Anselm, Thomas à Kempis, Luther, Bunyan, Wesley, and many another, men and women of our own day and generation, bear their witness to the high spirituality of the religion of Christ, and so—unweariedly and faithfully—may we continue to preach the everlasting Gospel.

“Thine is the mystic light great India craves;
Thine is the Parsee’s sin-destroying beam;
Thine is the Buddhist’s rest from tossing waves;
Thine is the empire of vast China’s dream.

Gather us in!

Thine is the Roman's strength without his pride ;
Thine is the Greek's glad world without its graves ;
Thine is Judea's law, with love beside ;
The truth that centres, and the grace that saves.
Gather us in !

Some seek a Father in the heavens above ;
Some ask a human image to adore ;
Some crave a spirit, vast as life and love ;
Within Thy mansions we have all, and more.
Gather us in !"

The Kitchens of Missionary Institutions

HENRY FOWLER.

IT has often been a source of wonder to us why "the philosopher" has left behind no record of his reflections on a chimney !

Truth to tell, that structure has many things to impart alike to the reflective and enquiring mind.

To stand on an eminence in the early morning overlooking a busy city and to attempt to count the number of chimneys within one's range of vision has proved to some of us, may be, an impossible task. Have we ever considered the significance of those thousands of tubes pouring forth their myriads of carbon particles and poisonous gasses into the air, adding alike to the discomfort and ill health as well as to the life and prosperity of the community ?

Have we ever thought of the tragedies and comedies, the unique and commonplace of those factors which contribute to the warming of a room, the driving of a fly wheel, or the preparation of a meal ?

Has that quietly-lifting, blue-tinged, fleecy cloud which issues from the country cottage any relation to those thick black clouds of sickening smoke which belch forth continually from yonder tall ugly factory chimney ?

What is the distance in point of time and outlook between those beautiful Elizabethan chimneys and wide open hearths so familiar to us in many an old manor house of the homeland, and those ugly flues facing the sky from the Georgian and early Victorian buildings ?

What attempt have we made or encouraged in our day to harmonize the utilitarian with the beauties and graces of nature?

One of the deep impressions made upon our mind when landing years ago in Shanghai after a stay in "Auld Reckie" was the almost entire absence of what one might call its "chimney life!" Passing inland it became more and more noticeable. A hundred and one questions arose as to the "why" and "wherefore" of this. Incidentally we shall mention one or two of these later.

Time and circumstances have changed this port considerably, the industries of the nations have gathered in Shanghai and in the eagerness to gain rapid wealth little care is apparently taken to protect the community from some ills which could be remedied. The sky here, as in the manufacturing districts of the West, is now polluted constantly with the products of combustion.

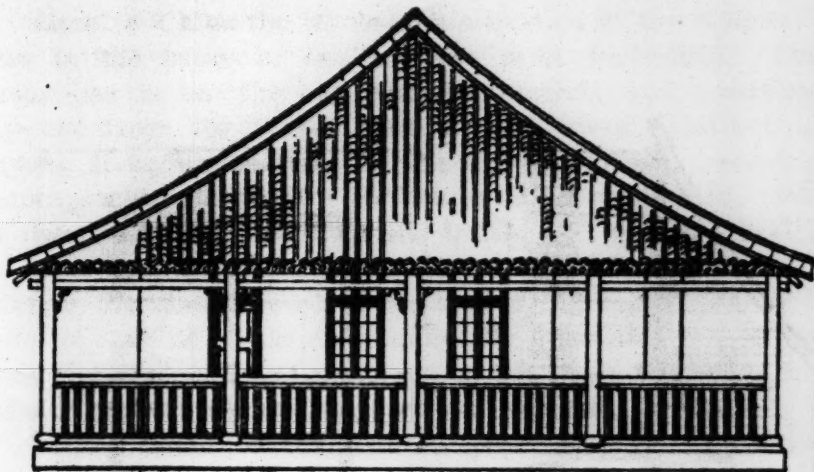
It might be thought that the subject given us for discussion was a very mundane one—as commonplace as anything in the range of our daily experience. As a matter of fact I believe it holds within itself one of the biggest problems of our hospital and institutional work, for surely in China the chimney, or *its absence*, may be said to be the index of the kitchen—and it is the consideration of the hospital kitchen which brings us here to-day.

It has been our good fortune to pay visits to some 50 odd hospitals and institutions in China. On deputation work at home also we made it our business to inspect as many hospitals, asylums, and schools as possible. The lessons gathered from these visits both in regard to hospital construction and administration have well repaid any inconvenience experienced.

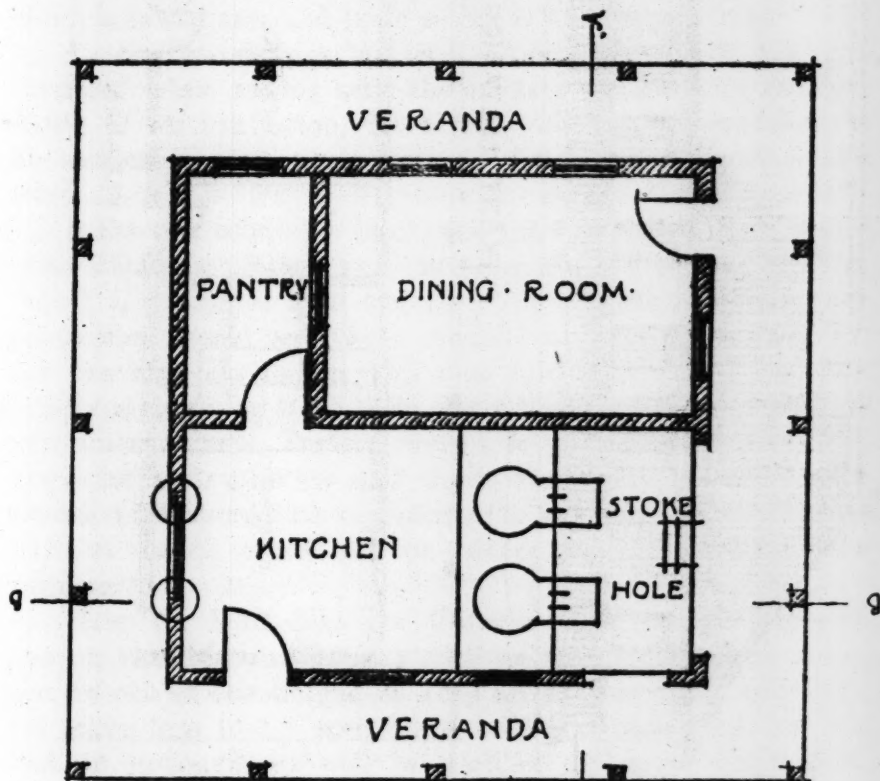
Very heartily do we recommend such a plan to all interested in this aspect of medical mission work.

No greater contrast can be offered than in the well-appointed electric-lighted, gas-, steam-, or electric-heated hospital kitchen of the homeland—spotless, almost odourless, and altogether conveniently situated—and that found in the majority of our schools and hospitals in China.

In the home institutions the kitchen is almost always a special department and has its own staff of specially trained helpers in the shape of stewards, cooks, and scullery maids.

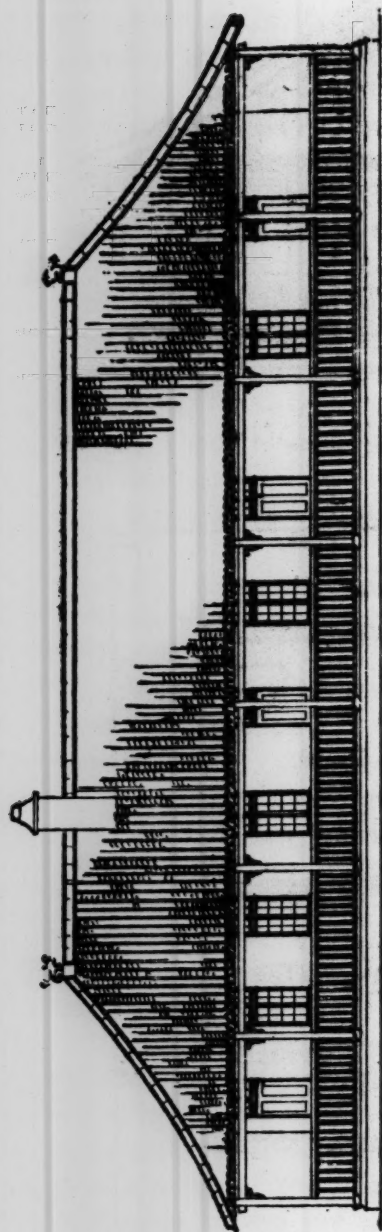


REAR · ELEVATION ·

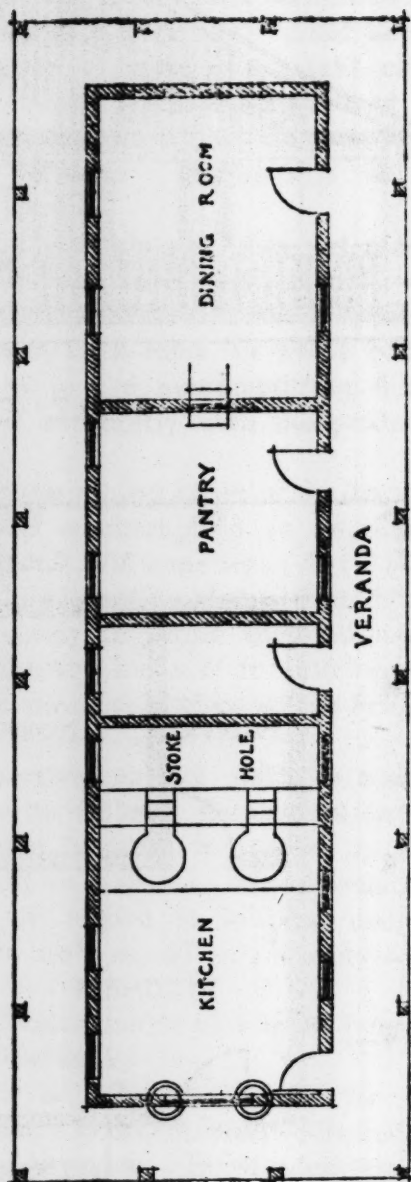


PLAN

MODEL CHINESE KITCHEN FOR HOSPITALS, SCHOOLS, ETC.



FRONT ELEVATION



PLAN

MODEL CHINESE KITCHEN FOR HOSPITALS, SCHOOLS, ETC.

Here in China the whole administration of the hospital is often in the hands of one and the same individual. That person has to see the out-patients, prescribe and sometimes dispense drugs for them, operate upon them, instruct his helpers, if he knows how, in the art of washing, sweeping, cleaning, and orderliness. He has to be his own scribe, make his own purchases, maintain his bodily and spiritual health, and sometimes is still further embarrassed by having to take a share in the church work of his station. What wonder if in course of time he breaks down under the giant's burden or goes along the road of least resistance to the great loss of his self-respect and the good of his helpers and patients.

In the name of the Church great hardships are being borne in some places known to us by men who, uncomplainingly, year in and year out, are doing the best they can but who all the time suffer intensely from the knowledge that their supervision is inadequate and their work, at best, second rate.

In our wanderings we have often been pained and embarrassed when asking after the sanitary and culinary arrangements of an institution, for already the untidy condition of the surroundings has prepared us for a sad state of affairs there.

"Do you often go into your kitchen?" we have sometimes asked. "Why, no," is generally the reply. "Why should I, or indeed how can I? You will see that things are not as they should be or as I should like them to be, but what can one man do to keep all this work going." "I cannot remedy matters, so I let them alone." "It has been like this ever since I came, besides, were I to go much into the place now—the cook and his staff would resent my presence as an intrusion; I should be regarded as a spy and in a manner, as plain as speech could tell, be bidden to go about my own business"!!

Now we hold that the Chinese cook can, if properly trained, turn out as decent a dish as any French chef, moreover he can be encouraged to keep his kitchen clean and tidy; but leave him to his own sweet will and very soon his immediate surroundings will be such as to beggar description. Decayed vegetable matter under the tables and in every corner, utensils helter-skelter and dirty, fuel and debris scattered in all directions, water, filth, and excretions below, smoke and a vicious atmosphere above.

As to the personnel. The cook himself may be stuffed like a partridge and keep his health, but in such a place he soon becomes as dirty as a tinker, only more greasy, smelly, and undesirable as a neighbour. As for his underlings they sometimes look as if they came from the nether regions, so dirty and unkempt are they. Here it is certainly true that "a man's environment determines his sweetness and outlook on life."

Under such circumstances is it any wonder if some of our commonest alimentary troubles have their beginnings in the kitchen! We venture to suggest that the term "*kitchenitis*" be written in bold type on many a chart which now carries a different diagnosis. My object in coming here to-day is to point out what I believe to be a better way and to make the kitchen a pride to the cook and medical staff alike.

At once let it be understood that there is no need whatever to perpetuate the kitchen arrangements so much in vogue in China. The latest edition of the Kweh Wen gives a very clear idea of what is meant. (See diagram.)

The construction of the cooking stove you will note is sufficient to account for the filthy condition already described and in great measure for the absence of "chimney life" in China.

Do what you will whenever such a stove is used, back-smoke, fumes, and dust are sure to pour into the kitchen. The chimney shown is inadequate and in the wrong place. Carbon particles mixing with steam from the cooking of rice and vegetables quickly find their way into every crack and cranny. The result is to be seen to-day, alas! in many of the kitchens of our most modern hospitals, schools, and other institutions. Unfortunately, the domestic kitchen arrangements of foreign residences are often not one whit better. Possibly the fault is to be placed in the first instance on a wrong conception of the needs of master and servant. An institution or a house will be well planned with lofty, lightsome, airy, and convenient rooms, but, apparently because the kitchen is in the hands of Chinese, any kind of place is considered good enough for it. Often kitchen, cook and servants' quarters will be found huddled together in some dark otherwise unusable corner of the compound.

Invariably there is insufficient air space in these rooms and an utter lack, or misplaced application, of conveniences for the Chinese inmates. The blame must not always be

placed wholly on the missionary. Again and again plans have been put into our hands for new buildings, prepared by competent architects with the same conspicuous defects.

Surely, as custodians of the health of our mission compounds—where new buildings are to be erected—a lead in these matters should be given by us to architects, builders, and colleagues alike.

Let it be recognised that the first essential of a kitchen is plenty of light and air and thorough cleanliness: and for our servants' quarters a similar condition of things.

In planning a house, a hospital, or any institution, large or small, in China, we claim therefore that the housing of the Chinese staff, who prepare our food and wait upon us, should be duly considered, and that the kitchen should be of sufficient size, and so conveniently placed and constructed as to make cleanliness a *sine qua non*.

We recommend that wherever possible kitchen, store house, pantry, and dining hall should be in convenient proximity to each other. Our Leper Home assistant has drawn for this meeting in true Chinese perspective, a plan of the arrangements to be found in the Siaokan Leper Home. Here some 160-170 inmates and servants are provided for all the year round. This arrangement we have somewhat modified in our general hospital culinary department where we generally prepare food for about 90-100 persons. The main feature in both places is that not the slightest smoke can get into the kitchen because the fire is stoked from behind, a wall dividing kitchen from stoke house. All steam and oily vapour due to the constant cooking, incident to such institutions, pass directly upwards through ventilators. Thus the kitchen keeps free from smoke, steam, disagreeable or even appetising odours. The cook with very little supervision can be made to handle clean utensils and in his own person be sweet and wholesome. What is of most importance is the fact that food can be better prepared and cooked in this environment than in that previously described.

Care will need to be exercised in constructing the chimney. It should pass directly from the furnace into the outer air in a straight line. Sufficient draught also will have to be provided beneath the grate. This can be best done by making a stoking pit. Quite recently we sent details of this stove arrangement to an architect for inclusion in his drawings

for a large institution. The result is both ludicrous and annoying. To secure the necessary draught and to carry off steam from the rice-steamers probably the whole structure will have to be pulled down and rebuilt. (I shall be pleased to enter into details of these drawings later if desired.)

Either wood, grass, reeds, or coals can be used in the stove. Each furnace heats up the large iron "*koh*" so familiar to us in the East. If the institution is a small one a single furnace can be so constructed as to heat up two small *kohs*, plus a deeper iron vessel for hot water supply. It is simply a matter of clay, bricks, and common sense.

We claim that besides being cleanly and convenient this arrangement is also thoroughly economical.

The daily allowance for one of the large furnaces capable of cooking for 150-200 men is 70 catties of coal and 30 catties of wood fuel. The whole cost is well under 1,000 cash per diem.

If dust coal is bought in bulk it is more economical still. Equal quantities of coal dust and wet clay are well mixed up in a suitable box in the stoking pit. A shovel full of this is placed around some burning wood and very soon a fire giving off tremendous heat is the result.

The coal preparation is added about every hour in the form of a crater, that is with a depression corresponding to the deepest point of the iron "*koh*." Beyond this, no stoking whatever is required. If the desire is for slow combustion the door of the furnace is left open—if intense heat is desired the draught is increased by the closing of the furnace door.

In a small institution the work will be so slight that the cook himself can easily stoke and regulate his own stove.

Provided it is properly constructed, there are two other advantages possessed by this stove worth mentioning, viz :—

(a) It burns up most of its own smoke and gasses.

(b) There is scarcely any loss of heat up the chimney.

The stoke house, like the kitchen, can be kept absolutely free from smoke and dirt. It may be approached either directly through a door from the kitchen or from the outside by means of its own separate entrance.

If funds permit we strongly recommend that the top of the stoves surrounding the "*kohs*" should be covered with a layer of brass. This can easily be kept bright and clean and

so add to the attractiveness of the kitchen. It goes without saying that as few articles of furniture as possible should be in the kitchen. A strong Ningpo varnished table with thick chopping boards is an essential. Beside this, the only things really necessary are a couple of varnished tripod stands on which to place tubs and steamers.

It is a great mistake to allow a cupboard in the cook house. Everything should be open to inspection at a glance. Brass shovels, brass bowls, and other necessary articles for preparing food, should be carefully arranged on hooks on a good sized varnished board. This is turn should be placed for convenience in handling on the wall adjacent to the stoves.

There should be no shelves whatever in the kitchen. The pantry is the proper place for basins, chopsticks, and everything else connected with the distribution of food.

We strongly suggest that the floor and walls to the height of 4 feet should be laid with Portland cement. In the centre of the floor, or at the sides, it is desirable that a slight drain should be made for the carrying away at once of any spilt water.

If there is no water system in connection with the institution it is convenient to have a couple of large water kangas built half in and half out of the kitchen wall. These can be filled from the outside without interfering with the work of the kitchen.

Having provided for our kitchen we turn our attention again to the cook. When engaging him it should be made quite clear that every Saturday afternoon he has to whitewash his kitchen walls, clean the stove, polish up every bit of brass work, and thoroughly wash down all places under his control.

Should he object to do this work or to co-operate in keeping his department tidy and clean the wisest thing is to let him give place to a better man. A reform of this kind should never be hindered because of an unwilling worker.

We believe it will be found when once the matter is clearly explained to the cook and his helpers, that all will enter heartily into the scheme.

Reforms having begun in the kitchen other departments will probably speedily come into line and each contribute to a whole which shall make for health and uplift.

The best methods of tickling the palates of our hospital sick and getting rid of the vile smelling salt cabbage, mouldy bean curd cake and other abominations so well known to us cannot for want of time be dealt with now.

Possibly they could find a place in some subsequent paper or debate.

We are indebted to Messrs. Shattuch and Hussey, for the drawings used in connection with this article.

Obituaries

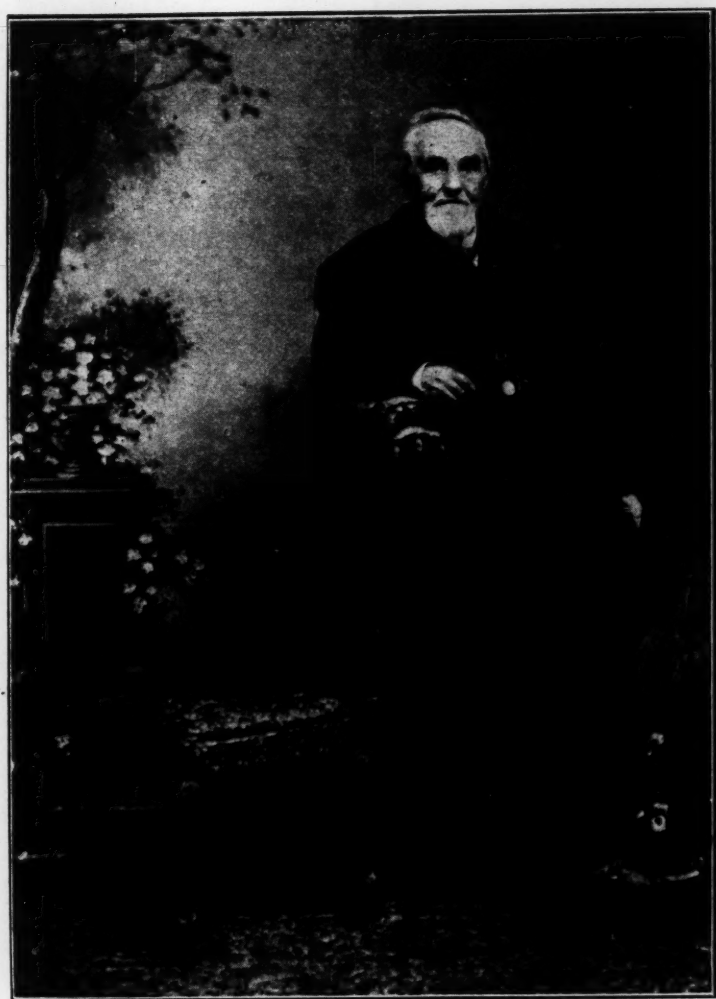
Rev. J. M. W. Farnham, D.D.

IN Rev. J. M. W. Farnham, D.D., who, on February 16th, 1917, at the age of eighty-seven years, passed quietly to his heavenly home as sets the sun in the west, the missionary force lost a devoted veteran of striking personality, the cause of mission industrial education one of its most enthusiastic pioneers, the reading people among the Christians a provider of instructive, stimulating literature, and the Central China Tract Society its organizer and staunchest supporter.

Dr. Farnham's early life was spent grappling with many difficulties in the struggle for an education, and he was one of those who came out of that conflict braced for the battles of life, with the warrior spirit unabated to the very day of his departure.

He reached China in March, 1860, and early devoted himself to the education of youth in the Presbyterian Mission School at the South Gate of the city of Shanghai. While there he introduced industrial training by means of a small printing plant, and infused his own spirit of diligence, perseverance, and enthusiasm into the hearts of his pupils. Some of these he also trained in the methods of conducting a printing business, one of the results of which, after the lapse of fifty years, is the Commercial Press of Shanghai, the largest and most progressive institution of its kind in China, whose managers are Christian men employing more than 1,500 persons in its various departments.

Dr. Farnham's devotion to his work and his undivided interest in the welfare of the Chinese for whose eternal life he was laboring, knit them to him in a remarkable way, so that as he approached the age of ninety they determined to celebrate in a public and impressive congratulatory service his many years of labor for China. And this memorial occasion was unique in the history of missions



THE LATE REV. J. M. W. FARNHAM, D.D.



in Shanghai. Martyrs' Memorial Hall was filled with a large company of old and young who, with presentation of banners and scrolls and an elaborate programme, united in offering affectionate tributes to the character of the father in Israel who had lived among them and for them so long.

For thirty-five years Dr. Farnham devoted himself to preparing reading matter for the instruction and the spiritual nourishment of the Chinese Christian community. By means of two periodicals, *The Child's Paper* and *The Illustrated News*, he reached both young and old, and by his enthusiastic support of the Central China Tract Society did much to assist his colleagues in extending the influence of that valued institution.

He was a man of intense convictions which, while they made him sometimes a strenuous opponent, nevertheless, being usually right and true, enabled him to exercise a positive and powerful influence for good throughout his long career. They were of the type also that impelled him to continue long and painstakingly at one chosen task, and roll up a great aggregate of work in the course of the years.

He had profound belief in the living God, in Christ, in the Holy Spirit as a reality, in the Bible as the infinitely true and mighty Word of God. Indeed, the most striking characteristic of a man with so many elements of a strong personality was perhaps his great and simple faith in the fundamentals of the Christian revelation, a loyalty which was like a slumbering fire, ready to burst into ardent expression if in his presence the principles of the faith met with open opposition.

Much of his time and means were spent, and increasingly during later years, in advocating the use of the word "Shen" for "God" in the Chinese Bible and Christian literature, and in vigorous opposition to the rival term appropriated from the Chinese classics. For the purpose of again bringing this view to the attention of the Christian forces in China a number of educated Christian Chinese united with him in forming the Chinese Bible and Book Society and disseminating much literature upon the subject through its instrumentality.

He was a public-spirited member of the community at Mohkan-shan, where he left no means unemployed to provide health of body, mind, and heart for his missionary colleagues who resorted to the hillside for summer rest.

His devotion to Mrs. Farnham during her lifetime was a beautiful feature of his character. Their more than a half century of married life was characterized by a restful confidence and a joy in fellowship that rendered it one long honeymoon and made their home a haven of peace to those who had the privilege of a stay within its walls. Mrs. Farnham had preceded him three years to

the heavenly home, and he had counted the weeks since their separation, saying often during the last week of his life, "It is one hundred and fifty-three weeks since she passed away on Friday"; and on that day, often repeating the question, "Is it Friday?" he followed her into the Master's presence, in peace.

He had a great heart of sympathy for all who were in need, and his home was always and increasingly during the last years of his life a haven of comfort to one after another who for the time had need of a friendly, sheltering hand.

He rests from his labors and his works do follow him.

Immediately after his death, the Chinese Christians, his pupils of former years and others, enthusiastically proposed to the mission to erect a suitable church edifice, entirely at their own expense, as a memorial to him, on the site of his Shanghai residence, which is another token of the remarkable influence he had upon the hearts of the Chinese who were nearest him.

Dr. Farnham, like other strong and good men, had his limitations, but the total influence of his life, his undivided loyalty to God and His Book, his ardent perseverance in the cause of missions, his practical interest in the uplift of men, was noble indeed and a large contribution to the permanent and highest welfare of China.

J. W. L.

Miss Annie Simpson, E.B.M.

Miss Simpson arrived in China in the spring of 1894 under the English Baptist Missionary Society, and was located at Tsow-p'ing, Shantung.

After twenty-three years of faithful and devoted service our friend and fellow-worker has passed away. She left no message; gave us no intimation that she was leaving us—but died as she had lived—quietly and peacefully. She was not demonstrative, not a great talker, but she felt deeply, and the things concerning the King were very real to her. She knew in whom she believed. In a word she was ready, and we commit her body to the grave in sure and certain hope of the resurrection to eternal life. She was a quiet, unobtrusive, painstaking, and plodding worker, and the women in the north owe much to her earnest and indefatigable labours. I have heard it said of women trained by Miss Simpson who presented themselves as candidates for church membership, that they had a better knowledge and grip of the Scriptures than many of the men. I doubt not that at the last, many Chinese women will acknowledge Miss Simpson as the instrument God used in their conversion.

Increasing deafness was a trial to her, but her ardour never cooled; her zeal never slackened. To the last she was as keen as ever in visiting out-stations and in planning and arranging for Bible classes. Last year she chafed against the amount of time she was obliged to spend at home owing to the presence of rebel soldiers in the district, and she was looking forward with great delight to making up for what she described as "lost time." God has called her to higher service, and though we can ill spare her, He knows best, and never makes a mistake. What shall we say? "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord." We are thankful for her long and devoted service, and feel sure her witness for the Saviour in this land will have never-ending results. The memory of the just is blessed. May the memory of our friend be an inspiration to us all. We are thankful she was spared acute suffering and a lingering illness. She was tired, and rested for a while, and the Lord took her.

She was by nature gentle and kind—not easily provoked—but could be very indignant concerning things she felt to be wrong. She was very conscientious in her work, preparing most carefully for all her Bible classes with the women. If I were asked to sum up her life in a sentence it would be "She hath done what she could." The quality our Saviour commended in the parable of the talents was not genius, cleverness, knowledge—but faithfulness; and faithfulness was the characteristic of Miss Simpson's life. We can well believe she has heard the Saviour say, "Well done good and faithful servant, enter thou into the joy of thy Lord." God is speaking to each one of us to-day, reminding us of the uncertainty of life. "Blessed are those servants whom the Lord when He cometh shall find watching."

E. C. S.

Mrs. Gilbert McIntosh.

On March 10th, 1917, from the little home in West Kilbride, Scotland, there went up to the Homeland above the soul of Mrs. Gilbert McIntosh.

Our readers who have more recently come to China had no opportunity to know and love her, but many of them who received the ever-ready helpfulness of her husband little realized how God was using the years of this anxious separation to polish them both into Living Stones for His Temple.

About thirty years ago she came to China to be married and for some twenty years she was his constant helper and comforter. We who were permitted to be intimately associated with her knew

of the practical beauty of her spiritual life, but to the world she was a very quiet, humble soul. Her husband, children, and home largely occupied her time, but a fragrance went out from her simple, patient, willing, and gladsome service, of which we were all conscious.

She bravely struggled with the disease that fastened itself upon her ten years ago, making no complaint. On taking their furlough she was ordered by her physicians to remain at home, but chose to have her husband return to China, and by her prayers and letters lovingly helped to sustain him during their separation. Her thought was ever for others, and she now gave her little strength to her parents and children.

Again and again her husband returned to her always hoping to bring her back with him, and when at his last going he found her still unable to come, he resigned his connection with the Presbyterian Board of Missions (which, however, was not accepted by them) in order to remain with her. Their only son was in the trenches, and a short time before she had seen her parents move into their Heavenly Home, so those last two years had brought to her much anxiety and sorrow, but her letters always told of her trust in God and her restfulness in His Love. She always seemed to improve after her husband's return, but the last getting better was only a prelude to her Home-going. God had "some better thing" for her and so he took her to be with Him, which is "far better."

Our loving sympathy goes out to the husband and children whom we know God is comforting with His own comfort.

M. M. F.

Our Book Table

聖經摘錄 SELECTED PORTIONS OF SCRIPTURE. *Distribution Fund, Nanking.*

Wisely selected, dealing with the central themes of the Bible. Well printed and bound. We cannot commend the illustrations as a whole; some are grotesque, others puerile, and a few misleading. Did Moses ever wear Chinese dress, or was the Lord clothed in a Chinese schoolboy's costume? The one of the burial of Christ is atrocious and misleading. What effect that free distribution of the book will have on the sales of the Bible Societies is no concern of ours, but we trust that the truths contained herein will find entrance into many hearts.

"HALF DONE." *Some Thoughts for Women. By the MISSES GOLLOCK. United Council for Missionary Education, London.*

The purpose of this booklet of 60 pages is to claim the attention of Christian women at home to the circumstances surrounding

women in non-Christian lands, and the significance of the present opportunity. It is a clamant call to consider the issues involved, and to a fuller recognition of the standard of love and service. The style and thought grip, cultured and earnest, but are what we expect from these lady workers.

STRANGE STORIES FROM A CHINESE STUDIO. Dr. HERBERT A. GILES.
Kelly and Walsh, Shanghai. Third edition, revised.

These 144 translations from the works of the "Last of the Immortals" are too well-known to need commendation here. They read like tales from the Arabian Nights, and, in Chinese dress, are known all over the land. The translation, of course, by such an author, is excellently done, for he has the true instincts of the scholar, and knows his theme from the inside. The stories are often amusing, sometimes enlightening, and always interesting. We urge all young missionaries in particular to procure the original—the Liao Chai—and use this translation as a companion volume. They will thank us for calling attention to the masterly aid this translation affords.

Correspondence

SELF-SUPPORT AND CHINESE ADMINISTRATION.

To the Editor of

The Chinese Recorder.

DEAR SIR:—At its annual convention for all believers held in October, 1916, the Hengchow station of the Hunan Mission (Presbyterian Church) formally launched a plan to secure the self-support of its Chinese church proper by the end of fifteen years from the date of the convention. For a couple of years the membership was being prepared for this step. It was explained to the Chinese just how much the American Church was paying annually for the support of their preachers and churches, and that they should be providing a constantly increasing portion of the same so that American funds might be freed to take the Gospel to

others with an equal need for and right to it. Two previous annual conventions had elected Chinese committees to collect gifts. But the amount of money sent in was not great. The goal was too indefinite and distant. It was a matter of convenience; to contribute was all right, not to contribute was about the same; foreigners would foot the bill anyway even if Chinese did not help. The money received was paid over to the missionaries. This was a mistake.

The 1916 Convention plan set fifteen years as the goal for self-support. The station's field covers seven counties in which there are thirty-nine congregations of groups having a total of about 480 adult baptized members. The Chinese Church (including day-schools) assumed the responsibility of providing one-fifteenth of its budget for the first year with an increase

of one-fifteenth on each succeeding year. Each congregation is expected to pay a sum equal to 1,200 cash per year for each member. It may be necessary to increase this amount later. The Convention elected by ballot its own Central Finance Committee. All funds are to be both received and disbursed by it, no Chinese funds being administered by any foreigners. Beginning with October, 1916, the station has paid only fourteen-fifteenths of all preachers' or workers' salaries; for the balance they must depend on their own Finance Committee. Each congregation has a local committee of two to collect funds. One member keeps accounts only and one holds the cash. These committees collect monthly and remit to the Central Finance Committee once every three months.

This plan puts an incentive on the preachers to help push and the people see the entire course of their gifts from giver to ultimate consumer. It is too soon to forecast very much, but though only a portion of the congregations has sent in funds, the Finance Committee has paid all its portion of salaries for October through December, 1916, and has a cash balance on hand. The station's annual conference for preachers and one local leader (future elders) from each congregation meets April 1-4, at which time remittances will come in not only for the first quarter but for last October-December as well.

As soon as the Chinese Church pays one-fifteenth of its budget,

a Church Executive Committee, consisting of the evangelistic missionaries and one Chinese member, will be created. The missionaries will hold fourteen of the total fifteen votes. For each additional fifteenth of its support provided by the Chinese Church, another Chinese member will be added to the committee. The missionaries, of course, have one vote less for each new Chinese vote. It is a gradual *transfer* of votes until, when the Chinese Church supports itself, there will be no missionary voting. One Chinese may or may not hold more than one vote, as seems expedient. This Executive Committee is the transition to a Presbytery or other formal ecclesiastical body. Meanwhile ordination, of both ministers and elders, will wait until the candidates represent self-supporting constituencies.

Some special financial necessity may interfere with the steady proportional increase as planned but that need not destroy the plan. If, for example, it becomes impossible to move on from two-fifteenths to three-fifteenths on the following year, we can just take an intercalary year on two-fifteenths again, as the Chinese are so accustomed to doing with their calendar months. Working this plan is not easy but it is worth while and practical.

I am, etc.,

GEO. L. GELWICKS.

HENGCHOW, HUNAN.

MISSING PARCELS AND MAGAZINES.

To the Editor of

The Chinese Recorder.

DEAR SIR:—How many of your readers are short of parcels or magazines from the United States? Recently, when calling for a parcel at the Shanghai office, the postmaster requested me to "just take a look at the condition in which parcels reach here because of lack of proper packing." Of the large number which had just arrived fully one-third were in crushed and burst condition. From many of them articles could have slipped—and who could judge in which to replace them?

The postmaster wishes to enlist all in a campaign of information to homefolks to ensure proper packing. The main things are:

To use strong paper, that will stand the rocking and chafing incident to the long voyage. Put address on two sides—one may be defaced or otherwise destroyed.

Cardboard boxes should have filling enough to support them from crushing.

Light wooden boxes should have nails driven at an angle. If nailed straight in, they work loose. It is better to cord them, too.

Most parcels, in boxes, are corded only over ends and sides, leaving one set of edges to bear the strain, and easily burst apart. Cords should be put around the "third" way of boxes also.

If your magazines are missing, they may be among many which have lost the wrappers entirely. From the debris of paper in the mail sack, attempt is made to get magazine and address together.

Advise your publishers to put cord on your magazines, in addition to the wrappers.

Let us all lend "our pens" to help our P. O. officials and ourselves.

Very truly,

C. W. D.

AN APPRECIATION AND A SUGGESTION.

To the Editor of

The Chinese Recorder.

DEAR EDITOR:—Permit me to thank you and Mr. MacNaughtan for the article in the April number on "How to Preach the Gospel to Non-Christian Chinese." While I am only an inexperienced missionary, having just begun the work, I have had more years of experience in the work of the church in general and in dealing with the religious thinking of men the world round, and this experience enables me to appreciate very much Mr. MacNaughtan's article. For almost 20 centuries the church has persisted in expounding the gospel in Judaistic legal terms and not one theologian of all these years has ever presented that theory of the Cross in a satisfying and consistent way. None do justice to the loving Heavenly Father.

We may never fully understand the place the Cross has between sin and salvation. All illustrations do help us in some measure but we should avoid presentations that leave a question in the mind of the listener or enquirer.

Mr. MacNaughtan's presentation is clear and satisfying. I would like to see his article in tract form, probably added to

in some particulars, as Mr. MacNaughtan's rich experience might suggest to him, something that presents in brief the glad news, the message of salvation, and that also handles the difficulties that already pre-

vail in non-Christian minds. Such, I am sure, would be useful and please many of us.

Yours truly,

D. McRAE

Missionary News

Reports and Minutes

SOME EXTRACTS FROM THE REPORT OF THE "INDO-CHINA MISSION OF THE CHRISTIAN AND MISSIONARY ALLIANCE"

No one part of the world has so great an area and so dense a population totally without the pure Gospel as French Indo-China. Except for one station in Laos, opened by the Plymouth Brethren, the Alliance Mission is the only Protestant Missionary Society at work in Annam. The British and Foreign Bible Society has had colporteurs in the field for some years and the Paris Evangelical Association has had French pastors working among the French population, including the soldiers and sailors.

According to the interpretation of an ancient treaty between France and the Kingdom of Annam, dated 1874, only Roman Catholic missionaries can be permitted to propagate the teachings of their religion in any part of the colony that is not considered actual French possession. This interpretation restricts Protestant missionary work to the three cities of Haiphong, Hanoi, and Tourane, and the Province of Cochin-China, including the largest city of Indo-China, name-

ly Saigon, all of which are French possessions.

The Christian and Missionary Alliance made its first effort to enter this field of approximately 22,000,000 people nearly twenty-five years ago. However, real work was permitted only five years ago. At the present time mission work is carried on in Tourane city, and in Hanoi, the capital, with good prospects of soon opening a quiet work in Haiphong. The mission is very anxious to open a station at Saigon also.

In September of last year, the Indo-China missionaries met in Conference at Haiphong. Among the important matters settled upon were:—(1) That publication work be commenced without delay, and that each missionary give definite time and attention to the revision of the Gospels, Acts of the Apostles, and the Epistle to the Romans, with special attention to Mark during the Conference year. (2) That each missionary try to get out one or more simple direct Gospel tracts for publication during the year. Among the subjects agreed upon for prayer were:—For the government authorities of French Indo-China, that they may not hinder the work, but that a wide door to the whole

of Indo-China may be opened speedily.

Mr. and Mrs. Irwin and Miss Russell carry on the work in Tourane city. A year ago the station reported seven members. Recently a letter, received from Rev. R. A. Jaffray, of Wuchow, acting superintendent of the Indo-China Mission, announces: "During the fall of last year and the early months of this year, a steady work of salvation has been going on in connection with this station until over thirty Annamese have been brought to a knowledge and acceptance of the truth." These converts, largely young men, are of the better educated, and more intelligent class, and the promise for the work in the future is very bright." Two of the thirty Tourane church-members are related to royalty, three are clerks in the French railway offices, two are school teachers, three railroad workmen, four students, etc. A splendid Sunday school of over one hundred enrolled scholars has been started, and recently a primary school for girls, with fourteen pupils, has been opened.

About six months ago Mr. and Mrs. Cadman proceeded to Hanoi, Tonkin, to open a station in this capital city where there are at least 80,000 Annamese. Property has not as yet been purchased. The initial outfit for publication work is on its way and will be installed in Hanoi. Both in the field of evangelization work as well as in publication work "a great door and effectual is open unto us, but there are many adversaries."

The Alliance Mission with its five missionaries is the only Protestant Mission in all Indo-China. "What are these among so many?"

BIBLE INSTITUTE, YOUNG WOMEN'S CHRISTIAN ASSOCIATION

During the week March 25th to April 1st the Shanghai Young Women's Christian Association held a Bible Institute at its buildings. The purpose of this Institute was three-fold. First, the securing of the interest of the members of the Association in the real spiritual purpose of that organization as expressed through the Bible classes and religious services of the Association itself and through active Christian service in the churches and community. Second, the training of capable Bible teachers to provide for appeals for teachers which are coming to the Association from non-mission schools, as well as to provide competent teachers for the classes held directly under the Association. Third, to come into closer touch with graduates of the mission schools of the city. Some of these graduates go back into their own schools as teachers but many are not actively employed in Christian service, and the securing of their active participation in Christian work was one of the results hoped for from the Institute.

The Association was fortunate in securing as leaders for the Institute, Mr. D. W. Lyon of the National Committee of the Young Men's Christian Association and Miss Daisy Brown of the American Board Mission in Foochow.

In planning for the Institute the cordial co-operation of two groups of people was especially helpful. The principals of mission schools in the city, and in several cases the heads of non-mission schools, made a prompt and cordial response, sending good representatives of students

and teachers to the lectures. The plan of the Institute was presented to the Union Pastors' Meeting, asking that announcement be made through them in the various churches and that Bible-women be appointed to represent each church in attending the Institute. Five churches responded, which was at least a beginning of active co-operation between the churches and the Association in the matter of training Bible teachers. The services of all the Christian members of the Association were enlisted to bring their friends to the Institute. "Personal work" was done in the Association Day School and special educational classes and among the Association Committee members.

The leaders of the Institute had hoped for a small but carefully selected audience, but the actual numbers far exceeded the expectations, the average attendance for the eight days being 115, while the audience itself was actually made up of strong representative women—potential leaders of others.

One typical quotation will serve to illustrate the attitude of the audience. One of the wide-awake young teachers who was a regular attendant at the lectures said, "I never before got this broad view of the meaning of the Church. Now that I have this outline picture, I am eager to fill in the details." A number asked Miss Brown to give some additional talks on "How We Got Our Bible." Time limitations prevented this, but it is hoped that such a course can be given later.

As a first step in following up the work of the Institute, Pastor Li, of Soochow, gave an address at the Association Vesper Service on April 15th. This

took the form of a strong and definite appeal for personal consecration to Christian service.

The first concrete result of the Institute has been a request that it be repeated for the benefit of five mission schools within a mile of one another. It has been arranged by Mrs. Yie, the special Bible teacher of the Association, to repeat all the lectures to the older students of these schools. In anticipation of this work Mrs. Yie has gone over all the material presented, with Miss Brown and Miss Wie, who interpreted for her. This is a gratifying opportunity to multiply the results from the Institute.

While too soon to reap the desired results from this Institute, the Association hopes that next year may see in Shanghai a larger number of Christian Chinese women who are prepared to give valuable service as Bible teachers in the churches and in Bible classes conducted by the Association, and also that other forms of Christian service may receive reinforcements from among the women who during the Institute received a broader vision of Christianity and who dedicated their lives anew to the service of Christianity.

UNITED METHODIST CHURCH,
TIENTSIN

The Annual District Meeting of the United Methodist Church was held in Tientsin on April 12th and following days. The Executive met at the Mission House on Thursday, the 12th inst., when the appointments and finances were considered. There were present: Rev. Dr. Candlin in the chair, Revs. J. Hinds, F. B. Turner, J. K. Robson, W. Eddon, and Miss

Armitt. Dr. A. F. Jones, owing to domestic affliction, was unable to be present. Miss Turner also could not be present.

The District Meeting was held in the city chapel, Tung Ma Lu, on 16th and 17th, when representatives from all the circuits and branches of work were present. The reports from the various circuits were presented to the meeting showing that the year has been one of quiet work and advance.

In Tientsin City the work shows more advance than it has for a long time past, and the attendance has much increased, while the work in the Sunday school and among the women is a pleasing and hopeful feature of the situation.

The Shantung Circuits, although insufficiently manned, have put up a good fight, and well maintained their ground and made even some headway.

The work in the two Northern Circuits has also showed good results.

The hospitals at Laoling and Yungpingfu have been centres of beneficent healing and spiritual helpfulness. Their statistics are as follows:—

Laoling Hospital:—

Out-patients 4,941

In-patients 431

Outside visits 90

Yungpingfu Hospital:—

Out-patients 4,943

In-patients 91

Church statistics are as below:—

Organized Churches 100

Members 3,473 showing an increase of 110 on the year.

Probationers 724

Baptisms during year 249

Scholars 644

Students in Peking

University 16

Church Contributions

£424.16.11

Raised for Special purposes

£476.19.7

Miscellanea

G. SHERWOOD EDDY'S VISIT TO CHINA IN 1917

Dates. Mr. Eddy expects to arrive in China about November 1st, 1917, leaving about January 31st, 1918.

Objective. The objective of Mr. Eddy's meetings will be determined by those responsible for them in each city. It is his sincere desire, repeatedly expressed in his letters, to work for the churches and missions wherever he may be invited to go.

The changed conditions in China, recent correspondence with Christian leaders in a number of

provinces, and continued study of previous campaigns all suggest that the meetings this year should be different from, and an advance on, the meetings in 1914. In the first place, the preparation, conduct, and conservation should center in the churches. Secondly, the aim may well be, not primarily to lead men to decide to "investigate" the truth of Christianity, but to lead men to accept Jesus Christ as their Lord and Saviour, and to ally themselves with the Christian Church.

This will determine the character of the meetings and the classes of men to be invited to

attend them. With such an objective, the meetings must be planned for those who already have some knowledge of Christian truth. The primary aim will be to lead men to make life decisions, but it is understood that the addresses will also exalt the position of the Church and that the duty of church membership with its privileges will be clearly and fully explained. The preparation for the meetings will require that the churches in advance enlist such men in the study of Christian truth, and also make adequate plans to maintain their interest after the meetings and prepare to receive them into full church membership.

The importance of planning for these meetings not as a special, temporary effort, but as part of a permanent program of evangelization cannot be over-emphasized.

It may be that in some cities, not previously visited by Mr. Eddy, it will be advisable to plan for meetings whose objective will simply be to explain Christian truth, without publicly registering any decisions.

The meetings in all places will be for men only. The purpose of these meetings is to help in the effort of the churches to win the educated and influential classes in the larger cities.

In most, if not in all, cities visited, it will be desirable to plan one or two meetings for the Christians for the strengthening of their faith and to arouse them to greater evangelistic activity.

Places Visited. The places which Mr. Eddy will visit are not yet determined. He wishes to go where the churches desire that he should, where the churches are able to unite in a concerted forward evangelistic

movement, where the best preparation can be made to make this part of a permanent, continuous evangelistic program, and where he can best serve the Christian Movement in China.

Responsibility. The responsibility for undertaking and carrying through these special meetings in any city rests wholly upon the authoritative church and missionary organizations in each place.

The National Committee of the Y. M. C. A., of which Mr. Eddy is a secretary and which is endeavoring especially to reach these classes of men, will carry the responsibility for the national arrangements.

The invitations asking that Mr. Eddy visit any city should be sent to the National Committee at 4 Quinsan Gardens, Shanghai. The limitations of time will make it possible to go to only a comparatively small number of cities. Early correspondence with the National Committee is important and therefore prompt action in the cities is necessary.

The China Continuation Committee and its Special Committee on a Forward Evangelistic Movement, while not directly responsible for this campaign, are deeply interested in it, as in all other evangelistic work, and desire to give such assistance as may be within their power. With this purpose the Forward Evangelistic Movement Committee is issuing this bulletin of information.

A. L. WARNSHUIS.

MISSIONARY FELLOWSHIPS OFFERED BY UNION THEOLOGICAL SEMINARY,
NEW YORK CITY

In order to forward the cause of missions, three Missionary Fellowships, each yielding \$500

annually, have just been established by Union Theological Seminary. They are intended for missionaries on furlough and for exceptionally qualified natives of mission lands who have been engaged in responsible positions of Christian service.

The aim of these Fellowships is (a) to promote advanced missionary preparation, and (b) to encourage productive missionary scholarship. Applicants, therefore, should be individuals of special purpose or promise who have already completed a course of theological study and have engaged in actual service in missionary countries. In making appointments to these Fellowships, preference will be given to those applicants who wish to use such opportunities in the solution of some particular problem, such as the theory, science, practice, or history of missions. In order that these Fellowships may serve the missionary enterprise as widely as possible the incorporation of results in a monograph, while not essential, will be encouraged. The Fellowships are for resident work under the guidance and direction of the Faculty of the Seminary.

These Fellowships are awarded by the Faculty for one year, but the period of tenure may be extended in cases where the quality and value of work or attending circumstances justify it. Each application for a Fellowship should be accompanied by full statements, not only from the applicant, but also from suitable officials (such as officers of the Mission, Board, Church). Facts as to the applicant's health, attainments, ability, purpose, etc., will be needed as an adequate basis for deciding the relative qualifica-

tions of the applicants for appointment. All applications should be in the hands of the Registrar of the Seminary not later than January first preceding the academic year for which the Fellowship is sought. However, for the academic year 1917 to 1918, applications will be received at once.

EVANGELISTIC CAMPAIGN IN SZECHWAN

A unanimous invitation to conduct an evangelistic campaign in Szechwan in the autumn of 1918, has been extended to G. Sherwood Eddy by all of the missions in the province. For a number of years the missionaries in Szechwan have been thinking about and praying for a comprehensive evangelistic movement. Each passing year, with its larger experience and its growing spirit of unity has carried this desire a little nearer its realization. At a meeting of the Advisory Council of the churches of Szechwan, last October, a resolution was passed instructing the Evangelistic Committee to prepare a statement of plans, and to present this statement to the missions for their consideration. This statement contains the following proposals:

(1) That we conduct in the autumn of 1918 a province-wide evangelistic campaign similar to the Fukien campaign of 1914.

(2) That the campaign should have three centres of effort, Chengtu, Chungking, and Baeting.

(3) That we invite Mr. G. Sherwood Eddy to conduct the campaign.

(4) That a Chinese and foreign secretary be secured to assist

the Organizing Committee in its work of preparation and follow-up Bible classes.

(5) That each mission agreeing to join in the campaign appoint one Chinese and one foreigner in each of the three districts to serve on one of the large Organizing Committees.

(6) That during the year 1917 definite preparatory evangelistic efforts be carried on throughout the province.

(7) That each mission appoint a corresponding member in each city where there will be conducted definite work in connection with this campaign.

All the missions and churches have not only responded cordially to this movement of the Advisory Council, but each has promised its share of the budget, which amounts to \$4,000.

The Provincial Evangelistic Committee is making extensive plans for a "preparedness campaign" during the summer and early fall. Meetings extending over a week or two to be held in different places. Bible classes are being formed and special Workers' Training Courses started. A letter from Rev. A. J. Brace, Chairman of the Evangelistic Committee, states that the students are becoming vitally interested and special efforts are being made to encourage "Personal Work" and to prepare the Christians in the churches for this form of service.

The Organizing Committee of the Szechwan province-wide evangelistic campaign has requested the release of Mr. L. Newton Hayes from the work of the Young Men's Christian Association, to become Organizing Secretary for one year. It is hoped that Mr. Hayes will give full time to the campaign work for six months before the actual

date of the campaign and six months after in "Follow-up" Bible class work.

A special request for prayer has been issued, with ten specified topics, all of which concern the coming evangelistic campaign. A Bulletin has been issued in which the following information is given:

The first meeting of the Central Organizing Committee for the Szechwan province-wide evangelistic campaign was held on February 26th, in Chengtu. Subcommittees on Finance, Literature, Training of Workers, Prayer, and Women's Work, were appointed. A letter of invitation to Mr. Eddy was read and approved. It was decided to add to the letter the statement that if Mr. Eddy found it impossible to come in the autumn of 1918, the Committee would like to know whether he could come to Szechwan either in the spring of 1919 or in the autumn of the same year.

Rev. R. J. Davidson has been instructed to make inquiries while in the East attending the China Continuation Committee meeting, about possible substitutes in case Mr. Eddy is unable to come; also to investigate the matter of suitable literature to be used in various ways during the campaign. It is hoped that a Chinese Secretary may be secured to assist Mr. Hayes in his work as Organizing Secretary.

PEKING UNION MEDICAL COLLEGE

The Peking Union Medical College, which last year admitted no new students on account of difficulties connected with the reorganization of the institution, will re-open its preparatory de-

partment on the new basis on September 11, 1917. The preparatory course will extend over two years and will include instruction in English, Chinese literature and composition, chemistry, physics, and biology. In all the courses except Chinese the medium of instruction will be English, and very thorough preparation in that language will therefore be required. Candidates for admission must be graduates of a middle school and have completed at least one year of college work in addition. Admission examinations in the sciences and in the Chinese and English languages will be held at Peking and at Shanghai, beginning August 28, 1917.

Full information regarding entrance requirements, fees, etc., may be obtained on application to the Dean, Peking Union Medical College, Peking.

It is expected that the first class will be admitted to the medical course proper in the autumn of 1919. The length of this course will be four years, but an additional year of hospital service may be required before the granting of the degree.

The College is not prepared at this time to admit women to its classes, but it is the intention of the Board of Trustees in due time to admit qualified women students to the medical school on the same basis as men.

News Items

About two hundred members and friends witnessed the laying of the cornerstone of the Cantonese Union Church, in Shanghai on March 17th. Owing to rain the visitors met in the Presbyterian Mission Press Chapel, where the gathering was called to order by the Reverend Kwong Lau Chun (龐柳春牧師), the minister. The Rev. Chen Shih Shang (陳碩卿牧師) led in prayer, after which papers regarding the history of the church were read by Dr. Fong F. Sec and Mr. A. O'Ben (龐富灼歐彬兩君), in both Chinese and English. Rev. G. F. Fitch, D.D., spoke on the subject, "The Cantonese in Shanghai," his speech being interpreted by Mr. Lum Chay Yun (林齊恩君), a returned student. Rev. Chang Pao Tsao (張葆初牧師) also spoke; at the close of his address the visitors were ushered to the grounds to witness the formal placing of the cornerstone, which

was done by Dr. Fitch with the aid of a silver trowel presented to him for the occasion. This church has been organized but recently and is already in a very flourishing condition, having a fine Sabbath school, Christian Endeavor Society, and a good congregation on the Sabbath, and flourishing schools during the week.

In the Annual Catalogue of Union Theological Seminary just published, the following announcement is made:—

Special Training for Missionaries on Furlough. "Hours (without credit) will be arranged for returned missionaries by the Department of Practical Theology in order to assist them by special homiletical training, to present the enterprise of missions to the home churches in the most effective manner."

(See "Missionary Fellowships," etc.)

The annual meeting of the Board of Directors of the *Chinese Christian Intelligencer* was held at the home of the editor, No. 176 North Szechuen Road, Shanghai, on February 22, 1917. The reports showed that the past year had been a very successful one, and that there was an increasing demand for space in the paper for useful articles. For this reason and also because of the high cost of paper it was found necessary to appeal for funds from the Chinese and foreign constituency, and a committee was formed for that purpose.

The first Sunday in March was recommended to the churches as a day in which the interests of the *Chinese Christian Intelligencer* might be brought before the people and remembered in prayer.

A real invasion—but not for war. A friendly athletic competition in which young men will have an opportunity to expend much of their mighty energy, but will gather strength both of body and mind in the development of character in this competition.

One hundred competitors left China to-day to participate in the Third Far Eastern Championship Games accompanied by twenty-five coaches and officials and by as many friends. Two bands, a Company of Boy Scouts and hundreds of enthusiastic admirers waved the steamer *bon voyage* from Shanghai.

China first sent an athletic team out of her own territory in 1913, when they visited the Philippine Islands and the Philippines were victorious, easily defeating both China and Japan. In 1915 in Shanghai, China overwhelmed the visitors in the total number of points, and is

now sending the strongest athletic team in her history. Many are confident that she will win on Japanese territory. "Not to win the greatest number of points," says Tong Shao Yi, "but to play the game in a way that makes for character, is the desire of every friend of the young men of China to-day."

As this issue of the RECORDER goes to press, the China Continuation Committee is in full session at Hangchow. This is the Fifth Annual Meeting. The Committee is being entertained in spacious and comfortable buildings belonging to Dr. Main on the shores of the beautiful West Lake. The business sessions are held in the large Sanatorium, where thirty of the members are also being lodged. It is confidently expected that the meeting this year will be the most important and profitable in every way that the Committee has yet had. The next issue of the CHINESE RECORDER will be devoted to accounts and reports of this meeting.

One of the special features of the Continuation Committee Meeting at Hangchow is the presence of five representatives from the Japan Continuation Committee: Dr. Harada, President of Doshisha University, Bishop Hirariwa of the Methodist Church, Dr. Wainwright of the Christian Literature Society in Japan, Galen M. Fisher, National Secretary of the Y. M. C. A. in Japan and acting secretary of the Japan Continuation Committee, and Mr. Gilbert Bowles, treasurer of the last named organization.

In March the Tientsin Young Women's Christian Association celebrated its fourth birthday.

Around the annual meeting, at which Mr. T. C. Wong was the speaker, were centered a number of interesting events. A Health Campaign was conducted by Miss Mayhew, the National Secretary of Physical Education. Her series of talks included such subjects as Child Welfare, Means of Preventing Disease, Easy Aids to Health, Physical Education, etc. Over 2,000 persons were in attendance and a large number were turned away from the doors owing to lack of room. The audience included groups from normal schools, students and teachers from other government schools, and the general membership of the Association. As one result of the Campaign a Health Club was organized which is now planning for a Better Babies Contest.

The Annual Meeting was also an occasion of starting a finance campaign for the year's budget of the Association. In accordance with the general policy of the Association the entire budget is secured by Chinese women from the Chinese citizens.

At its January meeting the China National Committee of the Y. W. C. A. voted to ask the World's Committee for 36 new secretaries in 1917. The securing of the 36 is the most important result looked for from Miss Coppock's visit to America. Six of these have been secured. On the day when Miss Coppock presented China's request to the Foreign Department in New York, special intercession was made in all the Association circles in China for the success of this appeal to the young Christian women of the West.

At Easter time many people seize the opportunity to go away

from Shanghai for rest. The number of places easy of access and providing the necessary amount of change and quiet is of course limited, but the West Lake, Hangchow, has now been added to the possibilities. Its beauty and house accommodation attracted a small party of foreign young men from Shanghai who desired a combination of the religious and recreative. As a first experiment the little conference was a great success. The limits of the house made the gathering more like a family party. Weather and surroundings were equally ideal. The religious meetings were very profitable without being burdensome and it was found possible to combine them with a real rest, so much needed by busy Shanghai men. Before dispersing it was resolved to appoint a committee to arrange for a similar school next year at the same time and place.

Special conferences are to be held during the summer at Kuling and Pehtaiho for the benefit of leaders in the churches of the Yangtze Valley and North China, who will be responsible for the Autumn Evangelistic Campaign, with which Mr. Sherwood Eddy will be connected.

The Hankow Committee on the Autumn Evangelistic Campaign has rightly estimated the value of the promotion of intercession in connection with the campaign by asking Bishop L. H. Roots to be responsible for the department of the campaign. Other cities will also do well to secure one of their outstanding leaders for the promotion of this work.

Conferences for the officers of the Student Young Men's Christian Associations were held during April in Canton for the Associations of Canton and Hongkong, and in Shanghai for the Associations of the Kiangnan Region. Special emphasis was placed upon the study of the form of organization best adapted to middle-schools. A similar conference will be

held in Foochow for the Associations of North Fukien, May 18th to 20th.

The National Committee of the Young Women's Christian Association announces the following conferences for the summer of 1917:

Northern Conference, Wofossu, June 18th-25th.

Yangtze Valley, Lily Valley, Kuling, June 26th-July 3rd.

East Central Conference, Hangchow, June 29th-July 8th.

Kwangtung Province, Canton, September 5th-12th.

Fukien Province, Foochow, September 12th-19th.

In preparation for the Autumn Evangelistic Campaign, the churches of Peking are the furthest along. Each church has appointed a special Evangelistic Committee of from three to five men. This committee is responsible for launching immediately a movement for Bible study and personal work to prepare members of the student and gentry classes for an intelligent decision for the Christian life. Each church and the Young Men's Christian Association has appointed one member of its executive to act as a co-ordinating committee in order to bring to each church the best experience of all.

Dates of Important Meetings

APRIL:

27th-May 2nd: Fifth Annual Meeting of the China Continuation Committee, Hangchow.

JUNE:

4th-15th: Special Meetings, China Inland and United Methodist Missions, for Preachers and Church Leaders, Wenchow.

24-July 1st: Student Conference (Y. M. C. A.), Taiku, Shansi.

25th-July 3rd: Young Women's Christian Association Conference, Kuling.

26th-July 3rd: Student Conference (Y. M. C. A.), Chengtu, Sze.

JULY:

1st-9th: Student Conference (Y. M. C. A.), Wofossu, North China.

3rd-12th: Student Conference (Y. M. C. A.), Shanghai, Kiangnan.

10th-17th: Student Conference (Y. M. C. A.), Moukden, Manchuria.

25th-August 8th: Leaders' Conference & preparation Autumnal Evangelistic Campaign.

AUGUST:

15th-30th: Leaders' Conference & preparation Autumnal Evangelistic Campaign.

Late August: Student Conferences (Y. M. C. A.): Foochow, Fu, Amoy, Fu, Canton, Kwangtung. Tsinan, Sung. Kuling, 23rd-31st.

Personals

Word has been received of the death of the mother of Rev. E. K. Morrow.

Word has come from Mr. Rawlinson now in America on furlough that he expects to leave for China on August 30th.

Dr. Harold Balme of the Union Medical School at Tsinanfu is leaving for the United States and England to secure members for the faculty of that Institution.

Rev. A. P. Quirnbach, C.M.M., Kiating, Sze., has changed his name to Quentin. Miss H. M. Kōlkenbeck, C.I.M., Yingshan, Sze., has changed her name to Kingston.

Word has been received of the sudden death of Rev. W. P. Chalfant, D.D., of the Theological School of the Shantung Christian University, on Saturday, April 21st, of heart failure.

The Venerable Archdeacon Thomson passed quietly to his rest on Monday, the 23rd of April, in his eighty-fourth year. He came to China in 1859, and so had seen more years in China than any other living Protestant missionary.

Dr. Geo. H. Bondfield left Shanghai for Szechwan early in the month of April, but on arriving at Hankow was taken with a severe attack of

pneumonia, from which, however, according to a late telegram, he is happily recovering. It is feared that the trip to Szechwan will have to be given up for the present.

Mr. F. N. D. Buchman is expected to reach Shanghai June 23rd to prepare for Mr. Eddy's meetings. Mr. Howard A. Walter of Lahore, India, who has had rich experience in connection with the evangelistic movement in India, will accompany Mr. Buchman and give several months to helping promote the movement in China. Mr. Rugh, having responsibility for the campaign, will also have charge of their schedules.

Bishop Herbert W. Welch, elected at the recent Methodist Episcopal General Conference as one of the Bishops of Eastern Asia, with Mrs. Welch, spent several days in Shanghai on their way to Peking, the guests of Bishop Lewis and Dr. Lacy. The invitation of the Executive of the China Continuation Committee for Bishop Welch to spend a day in Hangchow in attendance on the Annual Meeting, could not be accepted because of other engagements. Bishop Welch succeeds Bishop Harris, who was Missionary Bishop of Japan and Korea. At the time of his election Bishop Welch was President of the Ohio Wesleyan University, Delaware, Ohio, which position Bishop Bashford held at the time of his election to the bishopric in the same denomination. Bishop Welch assumes his new duties in the Orient with the best wishes of many Chinese friends.

BIRTHS.

FEBRUARY:

13th, at Chicago, Ill., U. S. A., to Dr. and Mrs. J. G. Vaughan, M. E. M., a daughter (Florence Lucile).

MARCH:

(No date given.) At Foochow, to Mr. and Mrs. H. E. Dennis, Y. M. C. A., a daughter (Margaret Linn).

22nd, at Rochester, Minn., U. S. A., to Dr. and Mrs. C. F. Kupfer, M. E. M., a granddaughter (Muretta Morgan).

24th, at Kiukiang, to Rev. and Mrs. Chas. F. Johannaber, M. E. M., a daughter (Margaret Carrol).

25th, at Luanfu, to Mr. and Mrs. H. Lyons, C. I. M., a son (William Henry).

28th, at Canton, to Mr. and Mrs. E. H. Lockwood, Y. M. C. A., a daughter.

30th, at Hsuehchow, Honan, to Rev. and Mrs. A. L. Benson, A. S. M., a daughter (Hilda Marie).

31st, at Taikuhsien, Shansi, to Rev. and Mrs. Paul L. Corbin, A. B. C. F. M., twins (Helen and Allen Monroe).

APRIL:

6th, at Pingtingchow, to Mr. and Mrs. S. Bjertnaes, C. I. M., a daughter (Ester).

8th, at Peking, to Mr. and Mrs. A. E. Newland, Hill Murray School for Chinese Blind, a son (William Hill Murray).

DEATHS.

MARCH:

18th, at Shanghai Isolation Hospital, Mary C., eldest daughter of Dr. and Mrs. Paul Wakefield, F. C. M. S., aged 8 years 10 months. Scarlet fever.

23rd, at Fakumen, Manchuria, Dr. Ida D. Mitchell, I. P. M. Diphtheria.

27th, at Foreign Women's Home, Chusan Road, Shanghai, Mrs. J. A. Jackson.

APRIL:

5th, at Kienli, Hupeh, Mrs. E. Gillstrom, S. M. S., aged 29. Fever.

6th, at Fenchow, Shansi, Walter Husted Wolfe, only child of Mr. and Mrs. J. B. Wolfe, A. B. C. F. M.; aged two years and seven months. Double pneumonia.

12th, at Hengchow, Hunan, Mrs. W. Edgar Robertson, A. P. M. (North). Subtertian malaria complicated with pneumonia.

16th, at Nanking, Miss Grace M. Lucas, A. P. M. (North). Pneumonia.

18th, at Chefoo, Stuart Sutherland, son of Mr. and Mrs. Harold F. Smith, A. P. M. (North), aged 38 days. Acute indigestion.

20th, at Huchow, Che., Edgar, aged one year and ten months; son of Dr. and Mrs. C. D. Leach, A. B. M.

21st, at Tsingchowfu, Shantung, Rev. Wm. P. Chalfant, D. D., A. P. M. (North). Heart failure.

21st, at Shanghai, Ven. Arch. E. H. Thomson, D. D., A. C. M.

MARRIAGES.

MARCH:

30th, Albertina Elizabeth Augusta Sassen, Yale Mission, to Otto Klein, Hankow.